

# Woody

## MONTHLY



OCTOBER  
1942

# Do You Make These Mistakes in English?

**Sherwin Cody's remarkable invention has enabled more than 100,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing.**

**M**ANY persons use such expressions as "Leave them lay there" and "Mary was invited as well as myself." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently we hear such glaring mispronunciations as "for MID able," "ave NOO," and "KEW pon." Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

## Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

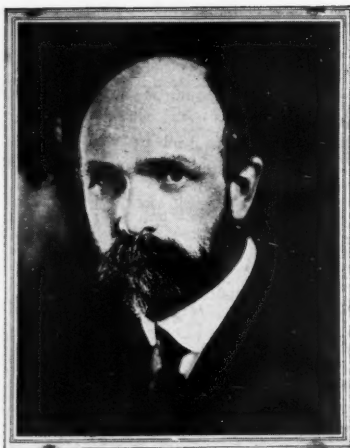
## What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

The basic principle of Mr. Cody's new method is habit-forming. Anyone can



SHERWIN CODY

learn to write and speak correctly by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

## 100% Self-Correcting Device

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That's wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you but who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

## Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) make up more than half of all our speech and letter writing.

Obviously, if one could learn to spell, use, and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day required.* Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from time usually spent in profitless reading or amusement. The results really are phenomenal.

## FREE—Book on English

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This book is published by the Sherwin Cody School of English in Rochester. It can be had by anyone free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English ever written.

If you are interested in learning more in detail of what Sherwin Cody can do for you, send for the book, "How You Can Master Good English in 15 Minutes a Day."

Merely mail the coupon, a letter or postal card for it now. SHERWIN CODY SCHOOL OF ENGLISH, 3610 Searle Building, Rochester, N. Y.

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# Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Vol. XLIII OCTOBER, 1942 No. 2  
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MAKE OCTOBER

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October, 1942

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heaven on earth*



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# Editorial Notes . . . —

October brings the annual Soul-Winning Number, and the lighthouse cover is particularly appropriate. Christians have committed to them a ministry of warning as well as invitation. We are left in a dark world by the One who said, "Let your light so shine before men" (Matt. 5:16).

## The Lighthouse

V

With the world at war and with multitudes of our youth in places of physical danger, the reminders of the supreme importance of bringing men to Christ multiply. However sentimental we may be concerning our men in the service, the fact is that soldiers or civilians who die out of Christ are lost. Soul-winning then can be thought of in terms of emergency. Something must be done *now*.

But soul-winning can also be thought of as fulfilling our destiny. Christ has saved us not for our enjoyment but for our usefulness. We are saved to save others. And this task can be thought of as making an eternal investment. There are long dividends from such efforts.

We would like to suggest that you think of soul-winning as the wisest possible use of time. Much of our time is wasted. Most of our hours bear tinsel ornaments rather than genuine fruits. But the winner of souls discovers his time has been well spent—if "spent" at all.

But this work for Christ is after all rooted in plain obedience. He hath sent us forth to be fishers of men. There is nothing optional about this. Christ requires of us an interest in the souls of men. So let us with renewed diligence give ourselves to the pursuit and conquest of souls for Christ.

Bishop J. Taylor Smith, who was Chaplain General of the British Army during World War I, once told us of a test he had for candidates for the chaplaincy. He would take out his watch and say, "I am a dying soldier with only three minutes to live. Tell me how to be saved." It's a pretty good test. Try it on yourself.

V

We would like to share with you a fine thought from the letter of a dear friend. He is a loyal servant of Christ, who has lived beyond the three score years and ten, and he has learned as he has lived.

## Guidance

"As the years go on, I am impressed with the importance of listening to the still small voice which comes from behind us—a little bit like the rudder of a ship—saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left' (Isa. 30:21)."

"A little bit like the rudder of a ship." Don't you like that simile? God's voice not only directing us but steering us. Not only pointing the way, but pointing our little ship in the way. What wonderful guidance!

V

I don't believe there is such an order, but there well might be. There are many organizations named for birds and animals—Eagles, Owls, Moose, Elks, Lions, etc. These names are probably not as descriptive as they might be. These birds and beasts are all big, bold, and individualistic, but their namesakes are not always so. This is not to be construed as criticizing these groups. As a matter of fact, I know nothing firsthand about them.

But the oldest order of all is the order of sheep. The biblical writer understood human nature entirely when he said, "All we like sheep have gone astray." That is to say, men follow each other in sin. They drift with the thoughtless crowd. One lights a cigarette and the rest follow. One orders a drink, and the rest of the sheep get in line. One tells a story which would make his mother blush, and the sheep all bleat their approval.

And by the way, about the only good thing men succeed in doing well together is go astray. The apostle says, "They are together become unprofitable," and in the earlier part of the verse he says, "They are all gone out of the way" (Rom. 3:12). What a sad characterization of humanity this is, "All we like sheep have gone astray" (Isa. 53:6)!

V

We wish we had made note of the exact words, but memory says this is the substance: "The world today is turning from religion to science—and look at it!"

## A Quotation

No, this isn't taken from a religious book or a building housing some religious sect. It is a placard on the wall of the laboratory building on Mount Wilson, Calif. The men who work in that building are scientists, mathematicians, and astronomers. And

yet they understand the limitations of science and the danger of putting it in the place of worship.

Science is the record of man's search. But "can a man by searching find God?" The answer is obvious. But God has revealed Himself—in His world, in His Word, and in His Son.

V

In a technical radio magazine there is an interesting article on "Electrons at Work." There is real food for thought in this paragraph from the author (R. S. Burnap):

## Conscience and the Machine

"The versatility of electronic tubes and the devices employing them is amazing. They can hear, see, feel, taste, smell, remember, calculate, and talk. They lack only a conscience; their capability for good or for evil depends solely on the morals of those who employ them."

How often science and "the machine" have been blamed for the collapse of civilization. But if the man in back of the machine is corrupt you cannot blame the machine. Neither can you condemn science because sinful humanity has made science the servant of its hate. The machine will be no better than the conscience operating it—and no worse.

The Bible is the book of the heart. It knows humanity and is not afraid to frankly describe it. Hence it speaks of "an evil conscience," and speaks of it as "defiled," "seared."

Here is double evidence that man needs renewing—regeneration—in order that he might know how to live with the complex machine he has built.

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Perhaps our good friend, Rev. Merold E. Westphal, has a suggestion for you in this sentence from a letter of his:

## An Idea

"We send teachers as delegates each year to Founder's Week Conference, as a reward for faithfulness."

V

We have not written on this theme for several months, but not through lack of material. This item is occasioned by the news story of nineteen show girls on a train bound for Florida. It seems the girls were so patriotic they donned scanty bathing suits and stuck war stamps all over their suits and their bodies and went through the train selling the stamps. The purchasers were supposed to remove

## This Thing Called Civilization, No. 15

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the stamps. And, of course, the show press agent got the story in the papers.

Is this a war we are fighting, or is it a game we are playing? Do we need God, or can we win without Him? This parade of indecency is related to the idea that feminine exposure is a builder of morale.

The evidence is multiplying daily that America needs a few old-fashioned things and needs them desperately—repentance, decency, and common sense.

## V

In all the sixty-six books of the Bible is there more serious indictment of the wicked than that of the psalmist, "God is not in all his thoughts" (Ps. 10:4)? It's an indictment, but it's more. It is a diagnosis. The psalmist is giving us the root of human failure and the cause of the suffering humanity has brought upon itself. Yes, and even the philosophy of history is in this declaration, for we have only to look back one psalm to read, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

If you want to know "the state of the nation," take this statement and use it as a test. Has God been in the thought of America during this period between the wars? Search the books written before the first war and about the war and since that war, and ask yourself if God has been in the thinking of these writers.

Read the state papers of this period and the official utterances of our lawmakers and ask yourself if God has been in their thoughts.

Yes, and read the books now coming from the press concerning this war and concerning the peace to follow this war. You will find much about a better world, but little or nothing about God. But if God is still left out, where is the better world to come from? From the same men and morals which made this world?

Before it is too late, let America consider the penalty—banished—broken—buried—"all nations that forget God."

## V

There are spiritual lessons for us out of the war. If we had space this thought could be enlarged into an article, but we haven't, so here are some condensed thoughts.

### The Christian War

This war above all others proves the need of power. What a gap between the power of a man's arm thrusting a spear, wielding a sword, and drawing a bow, and a man's hand guiding a bomber or driving a tank. Modern engines of destruction make the ancient battering ram look weak. Power and more power is the cry of the conflict.

And power is the greatest need of Christians. Power to live and to witness for Christ.

War always shows the necessity of definite convictions. Men may differ on many things in days of peace, but the moment war is declared many of those differences disappear. Men who wobbled or were uncertain before Pearl Harbor, are definite and committed now. War is on and we are Americans.

And how important for Christians to be definite in their thinking. There is a war on in the Christian realm and Christians are in the regiment of Christ. "Endure hardness as a good soldier of Jesus Christ," is an exhortation aimed at us.

Then, too, war brings us a thousand reminders of the necessity of concentrating on the main task. Every one is giving up something these days, and will give up still other things in the days just before us. Young men by the million have turned from other pursuits to the service of the nation. Whatever else this means to them it means concentration. The soldier by every act of every day says, "This one thing I do."

And Christians should say this and say it again, "This one thing I do." You see there is a war on, and if you are a Christian you are in this spiritual conflict. The Christian is not only a worker and a witness, but a warrior.

## V

A letter from the editor tells us of this new undertaking on the part of our Southern Presbyterian friends. In the circular letter sent through the denomination, the founders say in part:

### Welcome to the Southern Presbyterian Journal

"For years many in our Church have felt the need of a paper devoted primarily to the presentation and discussion of outstanding issues from the historically evangelical standpoint. The desire for such a paper has increased rather than diminished, and it is probable that it is needed more now than at any time in the history of our Church. . . . From the first there has been a unanimity of opinion that this paper shall be dignified and restrained but positive and clear. Hobbies shall not be ridden and contending for the faith shall not become contentiousness . . . This is *not* a divisive movement. It is, on the other hand, a plan for constructive action to safeguard and foster and propagate the old gospel of redemption through the Saviour. It is a plan to aid in the pressing national problems of our day through emphasis on the Bible as truly the inspired Word of God, worthy of the trust and love of all. We believe this stand can be taken in humility and in love, and that it will commend itself to many."

Surely such a move is to be commended and encouraged. Many of our readers will wish to take this new periodical, and we suggest they send one dollar for twelve months to the editor, Dr. Henry B. Dendy, Weaverville, N.C.

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In the newspaper game when one paper gets ahead of others in the matter of giving a piece of news to the world, it is called a scoop.

### Another Scoop!

Of course, the MONTHLY is not trying to beat other periodicals, but it is always keen to furnish the best possible material to its constituency.

So this month we present the first of a new series, "London Calling." Rev. Charles T. Cook, editor of *The Christian*,

London, England, has agreed to write a column each month under this title. Mr. Cook will be remembered by many as one of the British speakers who toured the United States and Canada with our D. L. Moody Centenary party in 1937.

Mr. Cook will send these letters by transatlantic clipper, keeping us up to date on what is happening in Christian circles abroad. He will make a special effort to inform us as to what is going on among our American troops on that side. The first article in this issue carries with it a splendid picture of that great Christian soldier, Sir William Dobbie.

We begin in this issue the history-recording and history-making series of articles by Dr. A. C. Gaebel on "The Story of the Scofield Reference Bible." This will be profitable not only for its sketch of Dr. Scofield's life and its record of how the Reference Bible idea originated and developed, but because of the many references to noted Christian leaders of the past generation—Arthur T. Pierson, William J. Erdman, James H. Brookes, A. J. Gordon, and others. No one would argue for the verbal inspiration of Dr. Scofield's notes, but these notes have done more to promote the study of the English Bible than any single device of which we know. That the notes have made a place for themselves is evident from the sale of nearly two million Scofield Bibles during these years.

Now here is another announcement. It seems to us very fitting that the MONTHLY should carry a message of comfort in each issue. These are days of heavy hearts and troubled minds. But Jesus said, "Let not your heart be troubled." Surely there is grace and power for such an hour.

God has given to some men a ministry of comfort. Such a man was the great devotional preacher F. B. Meyer, of sainted memory. There are parents whose sons are in the service who need this kind of message, and there are young men and women who also need God's word of encouragement.

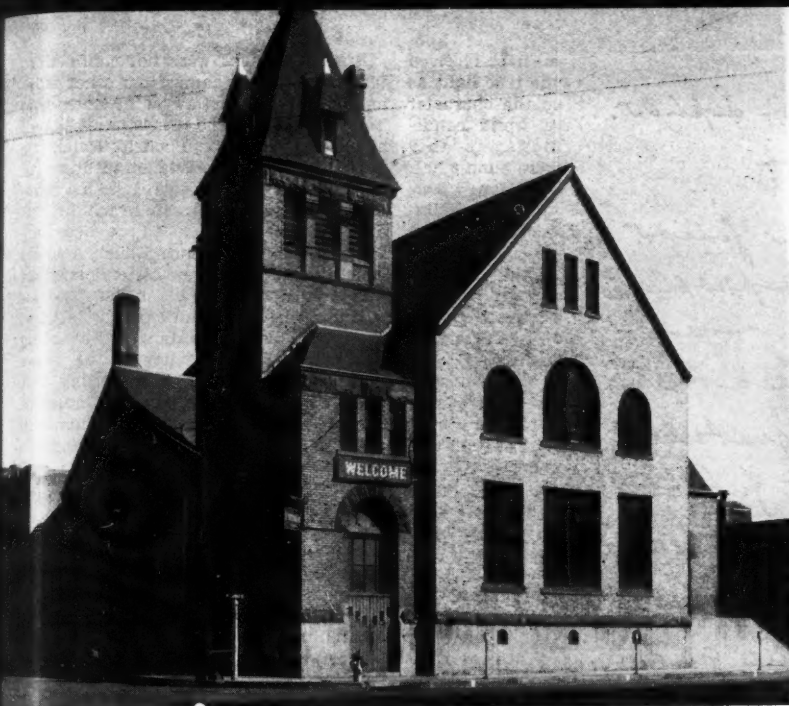
We are planning a series of detached messages on the general theme, "Messages of Peace for Days of War." Some of these messages are old, for we have been ransacking old-time devotional literature to find sound messages of comfort. Some of the old writers to be heard are F. B. Meyer, Canon H. P. Liddon, and Thomas Boston.

We have requested some living preachers to write for this series. Among the men asked are Rev. Sidney Baxter, Dr. John H. Cable, Rev. Charles T. Cook, Dr. William Culbertson, Dr. Northcote Deck, Dr. D. H. Dolman, Dr. Warren Filkin, Dr. P. B. Fitzwater, Dr. G. Allen Fleece, Dr. Harris Gregg, Canon R. H. A. Haslam, Dr. H. A. Ironside, Dr. Albert G. Johnson, Rev. Colin Kerr, Dr. Harold S. Laird, Dr. P. W. Philpott, Dr. Max I. Reich, Rev. Kenneth S. Wuest.

Surely you find new reasons for seeing that your friends receive the MOODY MONTHLY. The message of comfort may be just the thing needed by the parents of those boys in service. You can put them on the list eight months for a dollar.

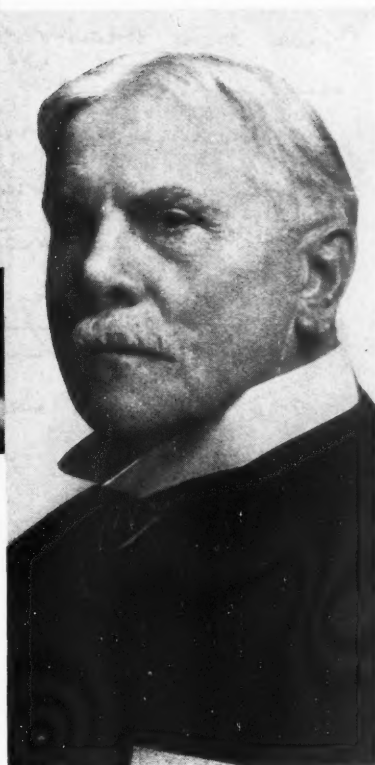
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Scofield Memorial Church, Dallas, Texas, where Dr. Scofield was pastor. Dr. Harlan J. Roper is the present pastor.

Rev. C. I. Scofield, D.D.



# The Story of The Scofield Reference Bible

By Dr. Arno C. Gaebelein

## Part I

### INTRODUCTORY

ON January 12, 1909, the Oxford University Press announced the publication of a new Bible edition, with references and footnotes, as well as new paragraphing, entitled *The Scofield Reference Bible*. The publication of this Bible edition was not heralded as a great event. No costly advertisements were published. A comparatively small number of Christians knew anything about it. Yet before the year 1909 had passed, thousands of copies had been sold throughout the English-speaking world. It was soon discovered by believing Christians of all denominations that the Bible edition possessed a great spiritual value. Many believed that the work filled a great need, and, more than that, that its publication at that time

was of much importance. In fact, it appears to the writer that the production of the Reference Bible was a significant act of Divine Providence.

NO ONE KNEW, DURING THE YEARS of preparation of this work, what would happen in the twentieth century. To the world at large, including the religious world, everything looked rosy. The twentieth century was announced as the great century of progress, that the whole world was now entering into an era of peace and prosperity. Well-meaning men in the religious, scientific, and political, as well as educational, spheres were especially laboring to bring about a better international understanding and relationship. We mention among these

Dr. Gaebelein was the youngest of the original seven consulting editors. To him the production of the reference Bible was a significant act of Divine Providence. Nearly two million copies have been published.

October, 1942



2 Sept. 00.

My beloved Brother:

By all means follow  
Your own views of prophetic  
analysis. I sit at your  
feet when it comes to  
prophecy, & congratulate  
in advance the future  
readers of my Bible  
on having in their hands  
a safe, clear, sane guide  
through what to most is  
a labyrinth.  
Yours lovingly & truly  
Scofield

the late David Starr Jordan and William Jennings Bryan. They did all in their power to prevent any future war; in fact, Dr. Jordan, of California, was so enthusiastic that he declared, "The gospel leaven is leavening now all nations, and any kind of war, it seems to me, has become an impossible thing." Millions upon millions endorsed this statement and that of others filled with enthusiastic optimism.

The editor of the newly published Reference Bible and the seven selected consulting editors did not share the belief of this strange optimism in the beginning of the twentieth century, for the leading nations of the world continued to increase their standing armies and to build larger battleships, while not a few advocated, even at that time, the use of the newly invented airplane in a coming war.

The men who were at work on the Reference Bible were all staunch believers in what is rightly termed "the prophetic Word." In every portion of the Bible, in both Testaments, our omniscient God reveals the future. One of the great evidences of the supernaturalness of the Bible is this very fact of prophecy. The Bible is the only book in the world which speaks authoritatively of things to come. None of these forecasts has ever miscarried and none ever will. The truth about the political, moral, and religious future of our age, as revealed in the Bible, is clearly stated and unfolded in the Reference Bible. Thousands of Christians, through its enlightening com-

ments, received the true light as to the character of world conditions as they were almost half a century ago, and were delivered from the unscriptural expectation of an ever-increasing and improving betterment of the age.

Then came the terrific crash of 1914, and a good part of the world was plunged into the great catastrophe which we have labeled the first World War. The fact remains that before the war ever came into existence this group of seven men, under the leadership of the late Dr. C. I. Scofield, had sounded the alarm, not as prophets, but as sane and spiritual exponents of sacred prophecy.

The Oxford University Press

informed the writer, on inquiry, that up to date 1,925,000 copies of the Reference Bible have been published, and before our task of giving this brief history is finished, the 2,000,000 mark may be reached. No one can estimate the immense good this Bible has done and still is doing. No one but God knows how many thousands throughout the English-speaking world have been led out of darkness into light; how many thousands have been strengthened in their faith in the cardinal doctrines of God's Holy Word and have been led into lives of self-surrender; and how many thousands, through the study of the notes of this Bible, have been delivered out of all kinds of delusions. That is why one can say the publication of this Reference Bible at the time it happened was an act of Providence.

**T**HIS REFERENCE BIBLE, CONTENDING SO EARNESTLY for the faith delivered unto the saints, exalting the Lord Jesus Christ, His deity, His sacrificial death, His physical resurrection, and His future personal, visible, and glorious return, would not be the great, God-pleasing work it is if it did not suffer from the attacks of the enemies of the Bible, inspired by the unseen leader, who, in the beginning of human history, by raising the question, "Yea, hath God said?" proved himself the liar from the beginning. So we do not wonder that rationalists of different shades began to sneer and to malign this work.

But the attacks were not confined to unbelievers; they came from other sides as well. A certain lawyer of note, who had become a true Christian believer about the time the Scofield Reference Bible was started, had fallen in line with its prophetic teachings; in fact, he wrote several splendid books in which he endorsed the teachings as to prophecy unfolded in the Reference Bible. A short time after, he withdrew his endorsement and substituted for his belief theories which clashed in greater part with what he himself had formerly stated as being the truth. Others followed the same path, either rejecting or belittling this Bible edition, many of them disciples of the late Dr. Bullinger, some of whom still warn against the study of the Scofield Bible.

**B**UT FAR MORE IT MUST BE REGRETted that certain men, in order to break down the influence of this Bible, began to attack the character of the instrument God had used in helping the Church in such a remarkable way, the late Dr. Cyrus I. Scofield. Of all the despicable things anyone can do, in the judgment of the writer, is to impeach the character of one who is no longer among the living, and to make insinuations based upon mere rumors, when the accused is no longer able to meet such attacks. It is the worst kind of slander.

More than ten years ago, the writer was informed that a professor of a certain seminary in the Middle West made the public statement that "Dr. Scofield had written the greater part of his notes while he was in jail." This professor is an almost rabid enemy of the premillennial belief, so clearly taught in Scripture. The writer challenged him on this untrue and outrageous statement. At first he ignored the protest. But when some of the leaders of his denomination, who were intimate friends, were appealed to, he was forced to answer my requests for an explanation. He denied finally that he had made such a charge. But, having secured several affidavits from persons who had heard him utter the charge, I warned him never to repeat it, threatening that he would be exposed to the Christian public. That ended the matter.

A second accusation against our friend Dr. Scofield was the charge of drunkenness. Frequently, it was claimed, he was found in an intoxicated condition. Is this true? He confessed to this himself. In his younger days, when things went wrong he took to drink, and went to excess. He confessed that drink had overpowered him and had dragged him down. But John Bunyan, the immortal author of *Pilgrim's Progress*, also had been a drunkard. So at one time was John Newton, the friend of the poet William Cowper and author of that precious hymn,

"Amazing grace, how sweet the sound,  
That saved a wretch like me."

Bunyan and Newton did it when they were unsaved, and so did Scofield. Deliverance came when they were saved by grace. Dr. Scofield wrote to the late Charles G. Trumbull, of *The Sunday*

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# Christ<sup>+</sup> in the Midst<sup>\*</sup>

*A true conception of Christ's position and ours should bring before us both the need and the possibility of revival.*

By

Rev. Simon E. Forsberg



Mr. Forsberg is dean and instructor at Multnomah School of the Bible, Portland, Ore.

**V**ARIOUS phases of Christ's glory are presented to us in the Word of God. Perhaps none bring to us such searching of heart as His present glory. We are speaking of His glory as the risen, exalted One, on the Father's throne. However, we are not now presenting His all important ministry as High Priest, Advocate, and Intercessor. We are presenting Christ as being in the midst of the churches. A true conception of His position and ours should bring before us both the need and the possibility of revival.

In several places in Scripture, Christ is presented as being in the midst. When but a lad according to the flesh, He was in the midst of the doctors, hearing and answering their questions. Before Christ left this scene, He promised, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). When Christ was crucified there was "on either side one, and Jesus in the midst" (John 19:18). On the day that Christ arose from the dead, "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19).

Here in the lesson before us we see "in the midst of the seven candlesticks one like unto the son of man" (Rev. 1:13). These lampstands represent the churches. It is this which has been chosen for our consideration. There are three aspects in which this glorious One is presented to us.

**H**E IS PRESENTED TO US AS JESUS CHRIST.

\*This message was delivered at the annual Founder's Week Conference, Chicago.

John offers a word of salutation in the first chapter of Revelation. It is a greeting of grace and peace. This comes not only "from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne" (Rev. 1:4), but also "from Jesus Christ" (Rev. 1:5). This is the book of the "Revelation of Jesus Christ, which God gave unto him" (Rev. 1:1). In the Gospel of Mark, Christ is presented as "my servant the Branch" (Zech. 3:8). It is the perfection of a servant not to know what his lord doeth. Hence, when it comes to the return of Christ we read, "But of that day and hour knoweth no man, no, not the angels which are in heaven . . . but the Father" (Mark 13:32). Here in the first chapter of Revelation, though Christ is exalted, His position which He took as the perfect One is also revealed. Note that in this position, there are three things stated of Him.

First, *He is the faithful witness.* "And from Jesus Christ, who is the faithful witness" (Rev. 1:5). As the faithful witness He is the witness of God. He alone can fully reveal God to man. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27).

Christ is the witness for God. If we would know what God has to say to us, it can only be through this One. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). This Son is God's last word to man.

Christ is the faithful witness to God. Not only is Christ God's prophet to men, but He is our representative before God. As such He may either act as Priest or Judge.

Christ is the faithful witness to Israel. How He loved Israel! He brought her into a place among the nations when as yet she was no nation. Israel alone is the

only nation God ever adopted. "Who are Israelites; to whom pertaineth the adoption" (Rom. 9:4). In her place of blessing and in her present place of blindness in part, He has been most faithful to her, even in judgment. He will yet prove His faithfulness to her when He will return her to the land of Palestine as the believing remnant, following the second advent. Israel will then be the head of the nations and not the tail.

Christ is the faithful witness to the Church. This is revealed by her call and by her position in the heavenlies. It is also revealed in His instruction and in her chastening. In the midst of failure, He has been true to her, and all He has planned for her will be performed.

Christ is the faithful witness to the nations. He has dealt with them in mercy and grace. He will deal with them in retribution and in judgment. He still pleads with them to "kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Ps. 2:12).

He is the faithful witness to you and to me. Faithful in revealing Himself; faithful in sustaining us; faithful when we have been unfaithful, for He cannot deny Himself. In spite of all this, at best we are but unprofitable.

Second, as Jesus Christ, He is "the first begotten of the dead" (Rev. 1:5). Christ was the very first One to enter into resurrection life to be followed by others. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and pow-

er everlasting. Amen" (I Tim. 6:16). As such He is the firstfruits, the birth certificate of the first resurrection. He has become the very guarantee of life for His saints. "Because I live, ye shall live also" (John 14:19). Christ is the very first to be heir and chief of the new estate. He is the firstborn among many brethren. He has gone away to prepare a place for us, and will come again to receive us unto Himself, that where He is we may be also.

Third, as Jesus Christ, He is prince of the kings of the earth (Rev. 1:5). The Lord Jesus Christ won His overlordship in death and resurrection. He overcame sin by putting it away through the sacrifice of Himself. He overcame Satan, and spoiling "principalities and powers, he made a show of them openly, triumphing over them in it" (Col. 2:15). Satan had even sought, as a usurper, to offer a kingdom not his own to Christ. Christ by His moral power declared the truth of God's Word, and the claims of God upon Him.

He overcame death "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). He overcame the grave by His glorious resurrection because He could not be holden of it. He

is coming again, and when He will return at His second advent, Christ will both sit upon the throne of His father David in Palestine, as well as have the government upon His shoulders. During the Kingdom Age, as well as in the new heavens and the new earth, He will be King of kings and Lord of lords. He is all this now, but it is yet to be manifested. When such a declaration is made concerning Christ there can be only the worshipful doxology of the saints.

## HE IS PRESENTED AS THE SON OF MAN.

As the Son of Man (Rev. 1:13), Christ is introduced to us in the Book of Daniel and particularly in the Gospel of Matthew. As the Son of Man He is the representative One. As the Son of Man He is the One to whom God has given authority in heaven and earth. As the Son of Man we now see Him at the right hand of God, crowned with glory and honor. As the Son of Man He is in the midst of the seven golden lampstands. As the Son of Man He reveals the will of God for man. It was as the Son of Man that He was lifted up from the earth on the cross. And He will draw all men into Himself either for salvation or judgment. The Cross becomes the line of demarcation for the saved and for the lost. As the Son of Man He will come again in great power and glory, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ.

First, as the Son of Man He is at a place of judgment. Christ judges our walk that we might not be condemned with the world. His voice is as the sound of a trumpet, as the sound of many waters. That is the crystal clear sound that awakens with alarm, that brings to order, that announces the march. In this position He is in the midst of the seven golden lampstands. We find later in the chapter that the lampstands are the churches. Later His voice as the sound of many waters indicates fullness of judgment.

Second, as the Son of Man He prepares for judgment. His garment is that of a priest judge. Being girl, He is girl for service. His girding is about the breasts, showing affection even in the midst of judgment. His girdle is a golden girdle because it speaks of divine righteousness and glory. It is a high girding because it is a mark of greatness and dignity.

As the Son of Man, we see the thoroughness of His judgment. His hairs and his head are white like wool. Thus He is both identified with the ancient of days on the one hand, and with fullness of wisdom on the other. "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). There is no mitre upon His head, as the high priest under the Levitical economy. There is not only intercession here as priest, but this is a time of judgment. "For the time is that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Pet. 4:17).

There is no crown or diadem on His head, for while He is now a King, He is

not yet reigning. His kingdom is not yet in manifestation. His eyes are as a flame of fire, showing penetration in judgment as well as intelligence in judgment. He knows all things. He feet are as burnished brass, indicating strength of judgment toward responsible man.

## HE IS PRESENTED AS LORD OF THE CHURCH.

I say Lord of the Church because, first, He is presented in relation to His messengers. Seven stars are in His right hand. These stars are the emblems of the responsible messengers of Christ both in and to the Church. They are in His right hand, the place of authority. But His hand was open, indicating He is still showing favor. "Thou openest thine hand, and satisfiest the desire of every living thing" (Ps. 145:16). It also indicates they are in the place of safekeeping. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

Second, He is presented in relation to His glory. What a glorious being! Out of His mouth proceedeth a twoedged sword. This is the Sword of the Spirit, the Word of God, used in both judgment and comfort. As the surgeon's scalpel cuts away the tumor, and afterward thine provides healing, so the Word of God "is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:12, 13). Christ is both the written Word and the living Word.

His countenance is as the sun shining in its strength. When Moses saw His glory at the burning bush, he removed his sandals for he stood on holy ground. When Isaiah saw His glory, he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). When Daniel beheld Him, his comeliness was turned to corruption.

Finally, He is presented as the Lord of the Church in relation to His authority. John, too, beheld His glory and when he saw Him, he fell at His feet as dead. The reaction was overpowering. But even here is revealed the tenderness of Christ in judgment. Christ laid His right hand on him, and brought him to restored confidence. Christ says, "Fear not," and right there is comfort, resurrection, and life. How could it be otherwise, for He has the keys of death and of hell on His girdle.

Keys may speak of two things. They speak of honor and of authority. Christ is the One who alone will give honor at that day. Christ is the master of all that threatens man. He has the authority over death. Death is the portal to the prisonhouse and the walled city of the unseen realm. Christ has the keys on

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## Bells and Pomegranates

Exodus 28:34

By Florence C. Brown

Around the hem of Aaron's robe  
Of linen, heavenly hue,  
Were tiny, tinkling bells of gold,  
And pomegranates blue,  
With scarlet—yes, and purple too.  
Embroidered in between;  
A pomegranate and a bell  
Upon the hem were seen.  
Where'er he went to minister  
Within the holy place,  
The people heard the sound, and knew  
He prayed for pardoning grace.

The linen blue meant righteousness  
Of Christ as Deity;  
The scarlet hue, His sacrifice,  
And purple, royalty.  
The pomegranates symbolize  
A life of fruitfulness,  
And ringing bells, the privilege  
The Saviour to confess.

Believers all are priests of God.  
And every saint should wear  
A circlet of these ornaments  
About the soul life fair.  
Let golden bells of witnessing  
Be ringing constantly,  
And let the Spirit's fruit adorn  
Our robe of ministry.

# The Divine *Must*

*The Story of Zacchaeus  
in a modern setting.*

By REV. PETER REES JOSHUA

THE world in which we live presents Christ crucified afresh amid the flames of man's hatred. It is a fearful sight to behold, and everywhere men and women are beginning to think. Great and vital things are slipping out of life, and over and above them all the Saviour of the world is being missed.

The earth is beginning to learn spiritually what the words of the late Francis L. Patton, president of Princeton University, meant when he wrote, "If you take from anything everything which makes it something, you have nothing." Christ Jesus who came to save men from their sins has been relegated by the masses and the philosophers into the what-not corner of polite seclusion, and thinking people are beginning to wake up as amid the flames of moral and spiritual disaster, they miss the Author of salvation.

Let us see what happens when a soul comes face to face with the Lord Jesus, by referring to Luke 19:1-10. He was interested spiritually in *men*, not machines, programs, and organizations.

Here is a man named Zacchaeus, whom the Lord Jesus, according to the record, found in Jericho, which was removed from Jerusalem, the religious center. It is useless to deny that it is a distinct advantage to be in touch with religious influences. When the Jews were removed to Babylon, away from Jerusalem and its Temple, they hung their harps upon the willows (Ps. 137:1, 2). Some of you service boys reared in Christian homes already know that distance drowns the music of finer spiritual things. David said in such circumstances, "I am like a pelican of the wilderness . . . as a sparrow alone upon the housetop" (Ps. 102:6, 7). The position of Zacchaeus was against him, and oh, the thousands, yes millions, today living in the Jericho of spiritual isolation.

Then again, this man's associates and associations were dead against him; he was the chief among the publicans. Several times in the New Testament our Lord is accused by His enemies of mingling, eating, and drinking with publicans and sinners. This was the complaint raised against Him in the house of Zacchaeus. Publicans and sinners were synonymous, they were notorious characters. Among these Zacchaeus lived and moved, and by the very law that rules in the moral universe, it was impossible for him to live among such associates or associations without being contaminated. It is the old story of Christ's matchless picture of sin which He never rosewatered and called an error, when He pictured for the Jew, the youngest son of a Jewish household crashing down from his own decision to degradation among swine. Can a man take fire into his bosom and not be burned? Can one play with pitch and not be smeared?

If you are in this frightful web of friendly parasites, wherever you are, I beg you to study this man Zacchaeus. For once in his life he stood alone, separated from his associates, and he was able to act on his own choice, and, thank God, he acted wisely. I would that more would do this very thing, for Christ can do something when He has a man alone. Had his friends been around they would perhaps have hindered him from climbing that sycamore tree. They say Aaron Burr was laughed out of salvation by a few friends. Thousands of others have been sent into Christless graves for the same reason.

Since we are reviewing this man's obstacles, for they may be yours, it might be well to remember that his business was against him. He was receiver general of taxes for his district, and apparently, Zacchaeus in the realm of the racket would make the modern master blush with shame. It offered wretched trick-



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ery and deceit; it traded upon the weak and the poor, as he would suck their blood for his pitiable greed. If there is anyone reading these lines, maybe even a church member, whose business or whose traffic is demoralizing to yourself as well as to others, then for your soul's sake I plead with you to get to Christ and be freed from it, or it will be against you now and in eternity.

Notice what kept Zacchaeus from the Saviour. He was short. Every man without Christ is on the short end of life. "He sought to see Jesus who he was; and could not for the press, because he was little of stature." How truly does history repeat itself in this respect! So many thousands are still hindered from seeing Jesus because of the press. The press of business, of the stock market, of pleasure, of licentious literature, of the source of all evil—sin, is drowning the voice of the Spirit and screening the power and beauty of the Lamb of God, who taketh away the sin of the world. The tread of Christ's feet might be heard, but the tramp of the press drowns the music of His life-giving footsteps.



It is at this point we begin to like Zacchaeus for the things in his favor; for example, his curiosity. We read that "he sought to see Jesus who he was." He did not know who He was, as millions do not know today, but he was curious to know. He did not seek to see a Saviour, because the thought of seeing a Saviour had not entered his head. He simply sought to satisfy his curiosity. Now this was in his favor, and it has been in the favor of many other souls, the writer included.

Curiosity led the first woman to taste the forbidden fruit and this led to the fall, but, thanks be to God, this same characteristic rightly focused has led thousands to the saving knowledge of Christ Jesus. Maybe someone is reading these lines even now, just out of curiosity. Well, thank God, at least we do not present a human gospel of nasal nothings. We want you to know that "the kingdom of heaven is like unto treasure hid in a field" (Matt. 13:44). A man takes a walk there and finds it suddenly. So I pray it will be with you, friend, as you read these words. May your curiosity lead you to Jesus. I took a walk out of curiosity one night in Hyde Park, London. Listening to a young woman witness for Christ in the open air, I learned the great secret of my Saviour's atonement for my sins in the words of Ann Gilbert's simple hymn for children, and I doubt if any human being has put it more simply, beautifully, or powerfully:

*"He knew how wicked man had been  
And knew that God must punish sin;  
So out of pity Jesus said,  
'I'll bear the punishment instead.'"*

May God increase your curiosity until you discover that the Saviour died for you, shed His blood for the forgiveness of your sins, bore His precious blood up to the Father as the only merit for man's sin, and stands now at the door of your

heart knocking and waiting patiently for entrance. The curiosity of Zacchaeus led to his giving Christ an abode in his house. That is Christianity—"Christ in you, the hope of glory" (Col. 1:27). May the Holy Spirit strive with you and keep you curious until you discover that.

My respect for Zacchaeus deepens as we go along. He was not only curious to see the Lord, he was determined. If you want to see determination, just glance at verse 4, as we see him running and climbing up into the sycamore tree to overcome the handicap of his stature. How one wishes that some church members had this determination, for they will not even walk a block sometimes to commemorate their Lord's death at communion. In spite of difficulty, with sin in his heart and the song dead in his soul, this man turned a sycamore tree into an inquiry room, regardless of public opinion. Have you that determination as this same Jesus is near you now in these written pages? If so, you have something vital in your favor. A vacillating, undetermined state of mind is a key with which many have opened the gates of hell.

WE NOW FIND THAT NO MAN ever shows interest in the Saviour without results. "And when Jesus came to the place, he looked up, and saw him" (Luke 19:5). How tenderly magnificent! It is a grand sight to see a seeking sinner, but grander still to see a seeking Saviour. "Jesus came to the place." Praise Him for His mighty acts. You cannot save a drowning man by standing on the bank of a river. You must go to the place. And you know, friend, He will not come to the place of human pride in your own righteousness. Christ waits for a right determination to see Him and Him only, and you must come to the realization that the place of your spiritual anxiety, the place of conviction of sin, the place

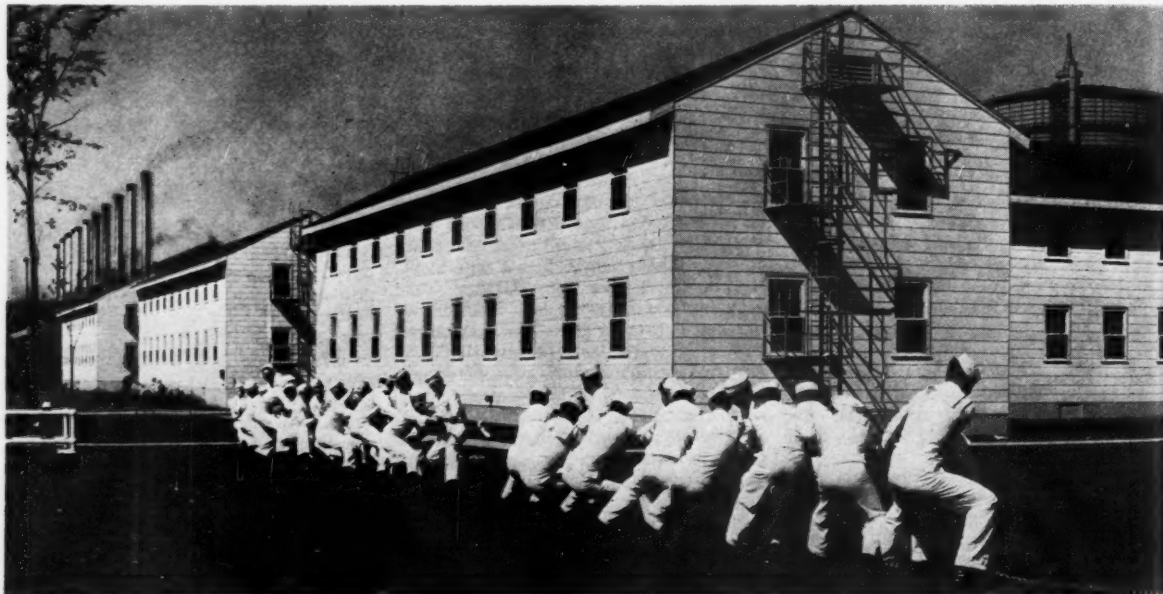
of your own worthlessness is the place to which Jesus comes. Take that place, and you too will find Jesus there. Remember this was the last earthly walk of Jesus. It was His funeral march to crucifixion, and this meant it was the last chance for Zacchaeus—and it may be yours.

Oh, the joy of the fifth verse where we find the divine *must*. Jesus "saw him, and said unto him, Zacchaeus, make haste, and come down; for today I *must* abide at thy house. And he made haste, and came down, and received him joyfully." You know, friend, if you believe that God raised Jesus Christ from the dead, that the Saviour bore your sins in His own body on the tree and hung there as your substitute, that His death on the cross and not your life in the church is what matters, then before you can mean business with God, your *shall* is as necessary as His *must*. Will you receive Him joyfully?

If you have not yielded your life to Christ by faith, there is a homeless Christ seeking shelter in your heart, saying as He said to Zacchaeus, "Today I *must* abide at thy house." He *must*, you know, before you can hear Him say, "This day is salvation come to this house." "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Now, not tomorrow. This is what President Roosevelt is calling out to the nation for the national salvation. "We can, we will, we *must*." How dearly we are learning the lesson of redeeming time.

Notice where Christ demanded to abide, "Today I *must* abide at *thy* house." That is Christianity. It is the doctrine of inward purity, and that can only come to you through the shed blood of Jesus Christ, who died on the cross that you might be free from the power of sin. "Christ in you the hope of glory" is the only hope for victory over sin. Lest you be depending upon the fact that you be-

P. P. C. Photo





long to some church, let me say that it is a great thing to be in the church, but it is a far greater thing to have the Church in you. What is the new birth but simply accepting Jesus Christ as your Saviour, believing in your heart that God raised Him from the dead, and calling upon His name to save you; then receiving Him into your heart and life to live His life by faith and not yours.

That house, that body of yours, needs better furniture than this world can provide. It needs the rich furnishings of the Holy Spirit, whom Christ prayed the Father to send. We must receive as well as believe, remember. We cannot escape too lightly the promise, "As many as received him, to them gave he authority to become the sons of God, even to them that believe on his name" (John 1:12). You believe, will you receive? Will you give Him access into that house of yours, now? "Today, I must abide at thy house." He must, you know, or else it will mean an eternal separation from God, God's heaven, God's Son, God's Holy Spirit, and God's own whose names are written in the Lamb's book of life.

Here is an old piece of canvas which is not worth very much, but an artist happens along. Watch him as he applies his brush and you will see the unsightly become lovely, the worthless become worthwhile; the drab piece of canvas is now changed into an exquisite oil painting.

My dear friend, perhaps in camp, on the sea, or in the air, the moral and spiritual fight today is terrific and it may be you are feeling that sense of despair, especially if you are missing spiritual advantages in some home church or around some home fireside. May I open your eyes to the fact that the story of the gospel where Zacchaeus is concerned, coming face to face with the Saviour of men, is simply the same story with you and me and with our

(Continued on page 104)

# THE NAVY GOES TO SCHOOL

The United States Navy has leased a completely equipped Service School within the Ford Rouge Plant at Dearborn, Mich., from Henry and Edsel Ford at \$1.00 a year.

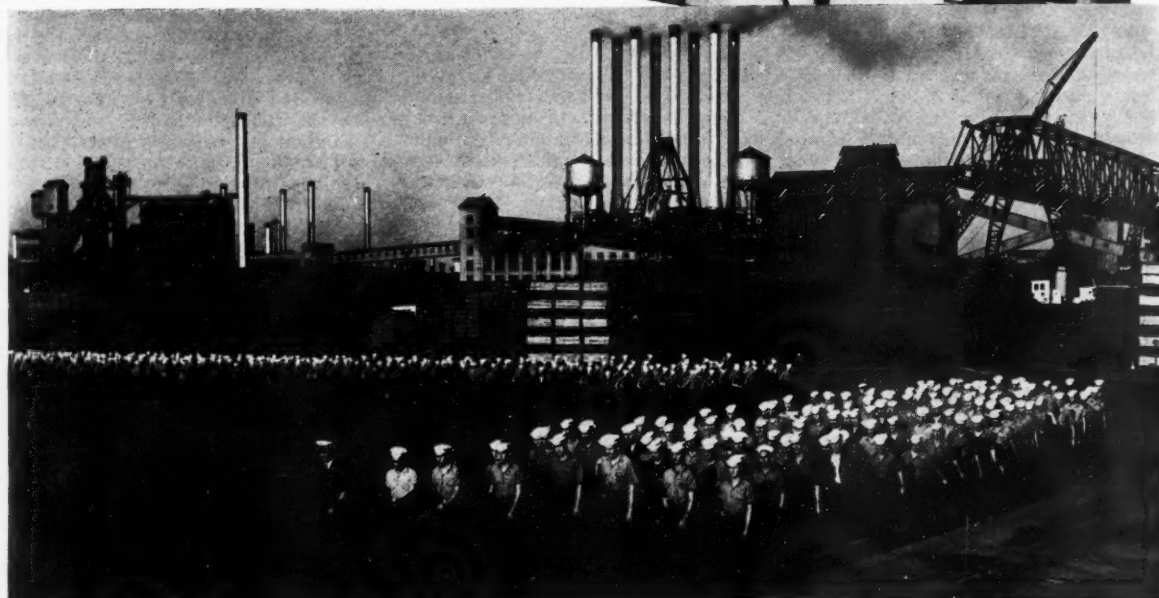
Enrolled students are volunteers in the regular Navy and members of the Naval Reserves. Over twenty-five thousand men have completed the ninety day course.

Every conceivable facility is offered for after-school relaxation and entertainment of the sailors. An enormous mess hall serves food in two shifts three times daily, cafeteria style, canteen and soda fountain, reading room with officers in charge. The eight barracks, each

with 250 beds, are well lighted and heated, and equipped with showers, lavatories, laundry tubs, radios and loud-speakers. There is a recreation building seating 1,100, where Sunday services are held, a reception room and an athletic field.

Through theoretical and practical experience the sailors learn about dies, gages, forging, welding, foundry and sheet metal work, molding, storekeeping, wood and metal pattern making, electricity, steam engineering, metallurgy, etc. They dismantle and reassemble Pratt and Whitney engines and after three months are prepared for airplane engine maintenance tasks aboard ship.

P. P. C. Photos



# Science

## DISCOVERS

# The Day of Creation

By PROFESSOR PETER W. STONER, M.S.\*

**I**N the beginning God created the heavens and the earth" (Gen. 1:1). Does "in the beginning" mean the beginning of God, or the beginning of the physical universe? Is "in the beginning" a definite fixed time?

It cannot mean the beginning of God, for He had no beginning. It must therefore refer to the beginning of the heavens and the earth. When was the day of creation of the whole physical universe? "In the day that the Lord God made the earth and the heavens" (Gen. 2:4). Does this word "day" imply that the earth, the moon, the sun, and the stars were all made at the same period of time, "in the beginning"? What contribution does science make to the question?

**C**ONSIDER FIRST THE LAYERS OF THE EARTH. The ages of the different layers of the earth have been estimated at varying amounts by many scientists for generations. Within the last few years a new method has been developed for determining the age of any igneous rock which contains deposits of uranium. This method seems to be universally accepted by scientists.

Uranium is a radio active element which changes into a series of other elements, one of which is radium. Radium finally changes into lead. Uranium is unstable; an atom of uranium throws off a part of itself and becomes an atom of a different substance. That atom again throws off a part of itself and changes to a third element, and continues to change until radium is formed. Radium again changes. (It is this radiation from radium which is used for the treatment of diseases in our hospitals.) Radium finally becomes lead, and lead undergoes no further change.

The important thing about uranium changing to lead is that it changes very slowly and at a definite fixed rate. It changes at this same rate regardless of heat or cold, moisture or dryness, pressure, or anything else. The age of a specimen of uranium crystallized from molten rock may be quite accurately de-

termined by the amount of it that has changed to lead. The lead derived from uranium has a different atomic weight than other lead, so that common lead in the same vicinity need not be confused with the lead derived from uranium.

The ages of various layers of the earth have thus been determined, the oldest being a little less than two billion years. The earth, of course, is older than the oldest layer so far studied. The earth is, perhaps, not younger than two billion years.

**W**E THINK NEXT OF THE AGE OF METEORITES. Meteorites are rocks which come to the earth from outside of our atmosphere. These may be separated into two classes. One class travels with the solar system. These meteorites travel around the sun, just as do the earth and the other planets, and never go out to excessive distances. The other class of meteorites comes to us from extreme distances, far outside of the solar system. (The two groups can easily be distinguished from the velocity at which they enter our atmosphere. Those from outer space are traveling too fast for the gravitation of the sun to hold. If they do not strike a member of the solar system they will go on to indefinite distances and forever leave our system.)

Meteorites from both of these groups have been found containing uranium. The greatest ages found in each group again approaches two billion years. This indicates that the matter of the solar system and the matter of distant stars may both be about two billion years old.

**A**NOTHER FACTOR OF IMPORTANCE IS THE AGE OF THE MOON. The moon produces tides on the earth and the earth produces tides on the moon. These tides slow down both the earth and the moon. In the slowing down of the moon it rotates more slowly and moves further from the earth. How long would be required for the moon to reach its present position? This problem has been carefully examined by mathematical physicists. They report that the time required to bring the moon to its present position is, again, about two billion years.

Lastly we note the age of island universes. The island universes or spiral nebulae, as they are often called, appear to be traveling at high and measurable rates of speed. The farther away they are the more rapidly are they traveling. If we follow the paths of these universes backward, we discover that they all appear to have come from the same place at the same time, and that time was about two billion years ago.

It therefore appears that something like two billion years ago, at one time and at one place (the reader will understand that I am not now referring to the beginning of man, but the beginning of the universe), God did indeed create the physical universe and sent each part on its own way. The material of the earth's layers testifies to this early creation date as does every available bit of evidence from all space.

No wonder "all the sons of God shouted for joy" at an event of such inconceivable magnitude, when more than two billion separate island universes, each containing some ten billion stars, averaging greater than our sun, came from the hand of God at His command. Indeed, "the heavens declare the glory of God."

How often when we pray, do we forget that God created this universe and all the life upon it. How often when we pray do we wonder if God is able to hear. How often do we wonder if God has the ability to answer our prayers and grant our requests. How often do we pray for guidance for the day. How often do we pray for the salvation of those who know not this God. How often do we forget to pray.

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## Victory

By Harriet Heine

Victory! Do you have it?

In all things, great and small?

Commit your way to Jesus,

Trust then to Him your all.

Obey His slightest whisper,

Read God's Word, watch, and pray.

You'll find He gives real victory

Through every passing day.

Moody Monthly

\*Professor Stoner of Pasadena (Calif.) Junior College is a member of the American Scientific Affiliation, an organization of Christian believers who are teachers of science.

THE reason for this somewhat unique effusion is the frequent contacts that I enjoy (?) with certain friends who persist in jerking open the proverbial closet door and exposing the oft-flouted skeleton which is supposed to be secluded therein.

Ordinarily, I am not apprehensive of skeletons, but I prefer to see as little of them as possible, especially the one to which I am about to refer. I believe not only in "letting the dead bury their dead," but also in allowing the dead to rest in peaceful repose, even as the old prophet Samuel intimated on a certain occasion (I Sam. 28:15).

But the fact is that some of these solicitous acquaintances have an unhappy faculty for dragging into the limelight a famous "old man" who, nearly two thousand years ago, was inextricably impaled upon a cross of death, which position he was to retain indefinitely, and which fact should be recognized.

When these good friends greet me courteously with, "How are you today?" I am always happy to respond accordingly; but when they add, "And how is your old man?" I know at once that a process of exhuming is about to begin, which I feel I have a very scriptural right to resent. So I always am inclined to say, "Why bring that up?" or more correctly, "Why bring him up?"

When their query is answered by responding, "Thank you, my old man is still on the cross," they look at me suspiciously and urge, "But, brother, is your old man really dead, or are you trying to evade the issue?"

Then, of course, we are in for a doctrinal discussion on the carnal nature.

In these discussions I never back up an inch. I claim to have all that my opponent has, "and a little bit more," as the Negro spiritual asserts. I declare that I am not only perfect up to date, but am the finished product, and quote Hebrews 10:14 to prove it: "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." I usually close the quotation by asking, "Can you beat it?"

WHAT MARVELOUS, GLORIOUS, and eternal honors has God bestowed upon His believing children through grace—"complete in Him," "perfected forever," "sanctified by God the Father

and preserved in Jesus Christ." These are some of the stupendous estimates which the loving Father has placed upon His beloved, holy, redeemed children. "Hallelujah, what a Saviour!"

Why mar such a picture with the interjection of a miserable, disintegrated, repulsive, old corps which has upon it the mold of two thousand years? No! Leave it in the place of death. Refuse to take it down from the cross where divine decree has placed it. Reckon it, even as God has reckoned it, dead indeed. "O marvelous grace of our loving Lord!"

"But," insists my zealous interrogator, "you have not yet testified that your old

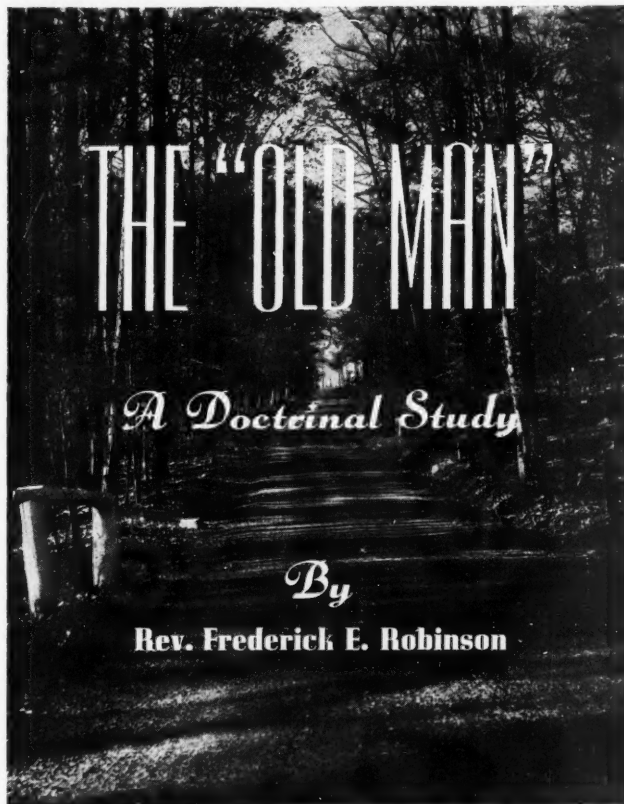
land, where he was for twenty years with no prospect of returning. Now, to all practical purposes, the kaiser was dead, or I might say, "a dead issue," as far as Germany was concerned. He was not reigning there anymore, or dictating the policies of the German government. Another was in power with supreme authority. It was not necessary to hang Mr. Hohenzollern until he was physically extinct in order to achieve the desired results. Who cared how many castles he built in Holland, or how much wood he chopped, as long as he was rendered impotent in regard to the German government? He was judiciously and practically dead in spite of his ambitions to be resuscitated.

Now the "old man," as every theologian knows, is a spiritual force, or entity, which is operative in every unregenerated human being. It is a state of heart or mind which is called in the Scriptures, "the carnal nature"; also the "body of sin" and the "carnal mind." It is not a physical or concrete thing which can be captured and chained and executed by a firing squad. Therefore being intangible, it is consequently indestructible and must be dealt with by a similar, spiritual force, but of a different quality and of greater potency. This superior power is called by contrast "the new man." This new man, which is created in righteousness and true holiness, when invited to ascend the throne of our being, forces the old man to abdicate, and like the legion of demons of old, to take up his abode in the swine of Gadara, or somewhere else, but he

is by no means annihilated, any more than the kaiser was when he fled to Holland. He is still operative. Let us beware lest he attempt to ascend the throne in our lives once again, which possibility even my zealous friends admit. (See Gen. 21:10; Gal. 4:22-31.)

WHILE PRAYING AND MEDITATING on this subject, I asked God to give me a concrete, scriptural illustration of this truth. On awakening one morning, Hebrews 2:8 flashed before my mind and the Holy Spirit seemed to say, "That's it." I opened my Bible to the passage and read: "Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under

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man is dead. Does not Romans 6:6 declare that 'our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin'?"

"Most certainly it does, and I believe every word of it," I respond.

"Well, then, in what sense is the old man dead, for you do not claim that he is actually destroyed?"

"That is a fair question," I answer. "Perhaps an illustration just here will help to clarify my position."

THE KAISER ONCE REIGNED SUPREME over the German empire, but a change of government occurred at the close of the World War, and a more powerful force deposed the monarch and banished him across the border into Hol-



# The Christian Layman and Evangelism

## What Can the Christian Layman Contribute to Evangelism?

By Rev. Harold L. Lundquist, D. D.

**C**HRISTIAN laymen are wide-awake and alert to the great opportunities which they have to minister for Christ and the Church. That was evidenced anew by the splendid papers submitted in a contest for laymen conducted by the MOODY MONTHLY recently, in which they were invited to write brief articles on the above subject.

From the four prize-winning papers which were submitted by Irl Ellsworth Kerley, J. B. Spillman, Albert F. Bushy, and W. H. W. Reynolds, we have prepared the following article, which will indicate what laymen are thinking and which will, by the blessing of God, inspire other laymen to more diligent service for Christ. Quotations are made from the various papers without individual identification.

The advantage of the layman in dealing with other laymen is indicated as being that he has ready access to men who are lost. "The Christian layman is highly privileged. He has access to lost men when they are relaxed, informal, simply themselves. He sees men as they are—a decided advantage over the minister of the gospel who finds a merited wall built between him and those he would win. To them he is one who gets paid—and paid well—to pry into personal affairs and oppose these indulgences that afford them greatest pleasure.

"Do they try to make him feel at ease, confide to him those problems that hinder spiritual birth and growth, show genuine interest—are they perfectly frank? Not on your life! They make his visit difficult, ineffective, and often fruitless. Not so the layman. The object of his quest may build a wall after he presents the Saviour, but not before he speaks at all."

**T**O DO HIS WORK WELL THE LAYMAN MUST "learn, love and live; and each step is prefaced by prayer. Prayer is not only telling God, but also being

quiet enough to hear. There the power lies. "He can learn—learn of the need of effective evangelism, the greatness and urgency of the harvest, the appalling

scarcity of laborers, the soul-winner's crown, and the rejoicing in heaven when one soul is born from above. And study apart from meditation rarely results in true learning.

"He can love—possess a passion for the lost of all colors, nations, and creeds; the weak, the strong, the outwardly lovely and those altogether unlovely. He can—nay, must—see in every outcast that which, but for the grace of God, he might have been.

"He can live—live the truth he has learned. Some people must be shown the gospel and all they may see is that lived out by the Christian layman who touches them. He can be God's highway sign pointing to the Lamb of God who takes away the world's sin."

In order to be effective for Christ the layman must equip himself to teach the Scriptures and to lead others to Christ whenever the opportunity presents itself. That means that he must make his work for Christ his primary business. "This was deeply impressed upon me a few years ago. I requested a minister to interpret certain passages in the Bible. He said, 'I cannot give a clear explanation of that subject. Mr. P., a lawyer in this town, is recognized as the best Bible scholar we have. Submit your questions to him.' I went to the lawyer's office and found him busy. I stated the purpose of my visit, and added that if he would indicate a time that would be convenient, I would return then. He immediately picked up a Bible. He said, 'What are the questions you have? We will take them up right now. My business in life is to teach the Bible. I merely practice law to feed my family.' He amazed me with his ability to teach and explain the Scriptures.

"I left his office pondering his remark, 'My business in life is to teach the Bible.' Many times since I have asked myself, 'What is my business in life, or what is the purpose of my life?' All laymen cannot acquire the scholarly attainments of that man, but much could be

accomplished if laymen generally were equipped to teach the Bible, and then grasped every opportunity to do so."

**P**RESENTING THE GOSPEL, OR TEACHING THE SCRIPTURES, must be a personal matter. "Is our teaching so full of life that those who come under our voice will know of a surety that we know and believe personally what we would have them know and believe? We may be best fitted to work with only one person at a time. That may be more effective than mass witnessing, because it can be brought down on a very personal basis. But it may also be the hardest, unless we are entirely led by the Holy Spirit."

Of greatest importance, however, in the testimony of the lay-worker in the church, is the living of an "exemplary" life. The value of the example provided by the life of a true Christian, as reflected from his daily contacts with his fellow men, cannot be measured. Paul reminded the Corinthians that they were the epistles of Christ. The man on the street gains his ideas and forms his opinion of Christianity through his observation of the lives of church members. If the life of the Christian layman six days out of the week cannot be distinguished from that of the non-Christian, his life will not be known for the bearing of spiritual fruit.

"Christianity is not a creed. It is a mode of life that is illustrated by the true follower of Christ. If laymen would put into practice what they profess, the evangelization of the world would speedily take place."

In all such service for Christ it is the very essence of the matter that the Holy Spirit be honored and that He be expected to do His work. "Do we as laymen come to every service with an air of expectancy? Do we really expect someone to accept the good news? Or do we just come out of a sense of duty? Praying for and then expecting great things of God, is a way in which we, as believing laymen, can all contribute to effective evangelism. If we expect the Holy Spirit to do His office work and we pray to that end, the speaker, no matter how poor a vehicle he may be, must of necessity (because the Holy Spirit will make it necessary), speak the Word of God in such a

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# How to Win a Student to Christ

Photographs by  
Inter-Varsity Christian Fellowship, Chicago

**T**ODAY on university campuses a surge of interest in spiritual things is reported to be sweeping through classrooms and fraternity houses. Everywhere students are asking, "How can I know God?" As an organization whose staff members now are in the thick of this witness for Christ on the campus, the Inter-Varsity Christian Fellowship is able to recommend the following procedure to you who may have the opportunity of speaking to students. Men and women on the campus are human; they need Christ just as much as any other person. But in a sense they are more difficult to approach. These suggestions may aid you to overcome the barriers—to lead a student to the Saviour.

1. Your first contact with a student is important. It must be natural, and it is better if you can meet him on his own ground. This may mean in a classroom, at a ball game. But above all be genuine—without evidence of an ulterior motive. Then pray for wisdom.

2. Your next job is to *demonstrate an interest in without attempting to pry into your friend's affairs*. School subjects are always open ground for discussion. Then you may discover his hobby. The point is, get to know him better and you'll have a better idea of how best to present Christ.

3. Now you must build in your friend a confidence in you—in your ability to understand him, in your willingness not to betray personal confidences. . . . Don't rush the conversation to spiritual matters. It will get there soon enough. And it will be much better if your friend introduces it.

4. Finally, when the opportunity comes to tell him of Christ, don't be dogmatic. Remember, this chap has studied to *think*. Be patient and present plenty of evidence. Not what you or anybody else *thinks*—but what *God in His Word has said*. Don't be insistent; give him time to mull it over. . . . Pray and depend on the Holy Spirit.

October, 1942



# The Cloud Club

By Rev. L. P. Buroker

SOMEWHAT less than two years ago, a young man found his way into a large, rambling building and dropped into a seat well removed from the platform.

A religious service was in progress, wholly unlike anything he had ever witnessed. As the program went forward, the lights of the building were extinguished and the sole illumination was that of candles on the platform.

Twenty-seven young people, one after another, spoke briefly, but with feeling, telling of the meaning of Christ in their lives. And one after another they signed their names to a covenant in which they pledged an all-out allegiance to Jesus Christ, and unflinching sacrifice of self and means for the evangelization of the world.

It was the first public candlelight service of the Cloud Club. Not one person among the hundreds present had ever seen anything like it. The audience was in tears.

The young man made his way to the platform. Simply and humbly he asked the privilege of speaking.

He was, he stated, the president of a civic organization in the city, in which position he had sought to be of service to his community, a service to which he had given liberally of time, effort, and money, but which had yielded nothing of peace or satisfaction in his life.

"I have found here tonight the thing I have always wanted," he said. "I want to be a member of the Cloud Club, but I am not saved. I'm not a Christian. I want to be a Christian."

That young man is now a volunteer for the foreign mission field. While waiting for a door to open, he is serving as pastor of a church in a town not far from where he was converted.

Of the twenty-seven young people whose testimonies he heard in that candlelight service, and whose covenant sig-

natures he witnessed, two are now on the foreign mission field, and twelve others are in training or waiting to go to the foreign field.

Two more, who signed the same covenant at a subsequent time, are also on the foreign field, and at least fifteen other subsequent signers have pledged themselves for foreign missionary service. Others, somewhat above the age range of the Cloud Club, but as a direct result of its influence, have come forward and offered themselves—eleven couples—for foreign missionary work.

Within a matter of months, the community will be provided with the spectacle of a church literally emptying itself of leaders, officers, and teachers, all with their faces turned toward the far horizons, with particular attention focused upon those tribes and peoples to whom missionaries have not yet gone, who have yet to hear the story of redemption through the death of the Lord Jesus Christ upon the cross.

How, it may be asked, did such a movement get started? Out of what environment, or background, did it spring?

One Saturday night, in January, 1940, a dozen young people of the Baptist Tabernacle in Saginaw, Mich., sought out their pastor, the Rev. Cecil A. Dye, in his study.

It was a strange meeting. They were the young people about whom the youth activities of the church revolved. They did evangelistic work. They conducted meetings. They presented radio programs. They distributed tracts.

Yet, with one accord, they confessed to a sense of lack in their lives, to the conviction that they were missing the mark in their service and activities. The conversation turned on the movements which had challenged and conscripted vast portions of the world's youth. Nazism, Communism, and Fascism, they agreed, had laid hold powerfully upon the imaginations and loyalty of untold millions of young people like themselves. These were mistaken causes, but millions of young nazis, communists, and fascists were proving their idealism and loyalty by sacrifices which put their own efforts

and sacrifices to shame.

They examined themselves in the light of the second coming of the Lord Jesus Christ. They should, they said, be doing something for the saving of the unsaved, something effective, something that matched the daring, the effectiveness of the young nazis, fascists, and communists, who were challenging the world order with paganistic and atheistic philosophies.

One by one, they expressed their willingness to be fools for the sake of Christ, to suffer reproach for the sake of His name.

They resolved to do something about the unsaved, to be the witnesses Christ expected His followers to be. For a starter they each agreed to speak to three persons about the claims of the Lord Jesus Christ upon their lives, and to give the Lord Jesus the pre-eminence in every phase of their own lives, whether at school, on the street, or in the home.

They prayed and separated, with the understanding that they would meet again in a week to report on their experiences.

When they came together again, most, if not all, of the twelve were thrilling to the joy of witnessing for Christ. Some had gone through the supreme experience of leading an unsaved person to the Lord. Others had experienced failure. But one by one they related their experiences, told of their successes and failures. Some confessed to neglect. They prayed, accepted new assignments, and separated, to meet again at the end of another week.

IN SUCH A MANNER THE CLOUD CLUB came into existence. The name came naturally, since the group constituted a club that owed its existence to their mutual determination to live hourly in the expectation of being caught up "in the clouds, to meet the Lord in the air."

Weekly meetings soon settled into a routine as simple and natural as the name. Seated in a circle, with their pastor acting as leader, they sang a few songs or choruses, and then related their



A group of Cloud Club members. All but one of these young people are looking forward to service on the mission field.

experiences, both victories and defeats, since the last meeting of the club. For want of a better term, they called this recitation of experience "sharing." They early began to make sacrificial offerings for missions, and within a short time, though few in number, found themselves supplying the financial support for three missionaries on the foreign field. They learned to pray objectively. They accepted assignments of work for the ensuing week.

The early months of the Cloud Club were a time of testing and proving. Having entered the ministry from a field in which promotion had been his specialty, Mr. Dye leaned over backward in his determination to reduce all personal and promotional elements to the absolute minimum. His own personal ambition, since long before the Cloud Club was born, has been to give his life in missionary service on the foreign field.

For the most part, the Cloud Club was allowed to shift for itself. Mr. Dye gave what assistance he could in the circumscribed area to which he had limited himself. He gave such help as he could in the problems encountered by the group in their work assignments, and of course, did all within his power as their spiritual leader to introduce them to the deeper things of the Spirit. He continued preaching the simple missionary program of the Great Commission and the privilege of an all-out consecration to the Lord Jesus Christ.

An impartial investigation of the true sources of the Cloud Club would probably fix upon this pulpit ministry of preaching and teaching as the major factor leading up to that Saturday night meeting of young people in his study. But all desires to lend promotional assistance to the idea of the club were sternly repressed.

Such a movement, however, is impossible to conceal for long. Members continued their program of fervent and systematic evangelism. The unsaved were sought out, given direction from the Word of God, and some of these converted ones in turn became members of the club. Older persons of the church were fired with like passion. Missionary fervor and missionary giving mounted.

**I**N MANY RESPECTS, THE CLOUD CLUB MOVEMENT is reminiscent of the early days of the Wesley movement. The genius of the Wesley revival was spiritual revolt against the coldness, formality, and lack of spirituality in the Established Church. It is impossible to read the sermons of John Wesley, the hymns of Charles Wesley, and the sermons of Whitefield, without sensing that through these men God had seen fit to impart the dynamic of spiritual life. Under the rule of the Established Church, missions were virtually non-existent and evangelism was unknown. No effort was put forth to reach the people, the clergy holding aloof from contamination with the mob. The masses, in turn, regarded the Church with distrust and undisguised animosity.

The Wesleys and their associates were soon made to feel the reproof of the

Established Church. They were compelled, under the providences of God, to take their preaching to the open fields, but in so doing they reached multitudes where they would have been limited to handfuls in the churches.

Irrespective of what the future may hold for the Cloud Club, it is, in like manner, a spiritual reaction against the conventional young people's program in the average church. Social affairs, picnics, and other conventional activities may be pleasant in themselves. But they miss the mark. Worse, in many denominations, the youth organizations of the churches have been employed as channels for the dissemination of liberal theological, economic and political propaganda, looking toward the raising up of a generation of young men and women devoted to the modernistic "social concept" of Christianity.

The Wesley movement owed much of its success to its "classes," small groups of Methodists who met for prayer, confession of sin, testimony, and mutual encouragement. Wesley is reported to have said that he never ceased to thank God for the circumstances which called the class meeting into being. Without the class meeting, it is doubtful that the Wesley movement would have registered as heavily as it did. It became the means of restraining looseness and of keeping the essential elements of the movement tightly bound together. The Methodist class meeting became the backbone of the movement which rolled like a mighty flood over both England and America.

For obvious reasons, it is to be doubted that the Cloud Club will ever become anything like a mass movement, but that

it possesses potentialities for exercising a profound influence upon large numbers of Christian people can hardly be denied. In every place where the Bible is preached without fear or favor, there are young people whose hearts hunger for the real thing, for the satisfaction attainable only when life is dedicated to the real program committed to believers by the Lord Jesus Christ. To all such, the Cloud Club makes a natural and irresistible spiritual appeal.

In one respect, however, the Cloud Club goes beyond the class meeting of the Wesley movement. The Wesley movement was evangelistic, and a check-up on the dates at which the great missionary organizations came into being will indicate that it was the forerunner of a missionary consciousness that manifested itself in a mighty outpouring of treasure and life over a period of years. But while class leaders and others went into the ministry and evangelistic work in almost unbelievable numbers, there was no proportionate dedication of life to the mission field.

It is here that some observers are inclined to the belief that the Cloud Club may be destined to perform a ministry of power in the missionary movement of the end time.

Should the experience of the original club find duplication in any considerable number of churches, the ranks of missionaries on the far-flung battle lines of service would be augmented by a mighty army. Pastors have found that the mission field is the natural and to-be-expected goal of the young person who enters seriously into the work of the Cloud Club.

Myalis Photo





# This Big Business of DRUNKENNESS



By Fred L. Rosemond\*

**O**VERSEAS are what are called "ancient and honorable" guilds which trace their origin back to the Middle Ages. But this business of drunkenness antedates them. Certainly it is as old as Noah.

According to history, only fermented liquors were then known, and the high-powered distilled liquors did not appear until about the tenth century. Nevertheless, with facilities for getting drunk far less ready and strong than they are now, Noah drank and was drunken (Gen. 9:21).

It does look as if this business of drunkenness parallels human history, and perhaps human existence. Yet it grows bigger and bigger, spreading like a green bay tree under governmental favor since the refusal of our citizenship, under a political lead, to continue national prohibition.

In financial publications at hand are figures for one distilling company showing working capital of fifty million dollars, outstanding stock valued at forty millions and more, and announcing a large additional stock issue for its expanding business. A current number of a financial magazine reports another liquor corporation with more than a dozen distilling plants, that did almost \$100,000,000 of business last year, showing a gain of one-fifth over 1940, and the writer comments that "the liquor business today is on a solid footing in every respect and is highly respectable!"

\*Attorney at Law, Columbus, Ohio.

So lusty is this liquor traffic that Washington is reported as contemplating a higher tax on whiskey, even up to \$6.00 per gallon. Not to be outdone, a beer concern prospered to the extent that it proposes a stock dividend of five shares for one. A late Gallup poll, which put the question of returning national prohibition, resulted in only 36 per cent, or a little more than one out of each three, favoring its return. Booze of all kinds seems to be in the saddle. Are we paying as much attention to the evil as it deserves?

**L**OOKING FOR THE ROOT OF THE DRINK HABIT, a thoughtful friend, who was challenged to put in one word a good answer to "Why drinkers drink," responded with the word "Escape." That was a capital answer. Thus, some who are fortunate in this world's eyes are nevertheless bored, and they want escape from boredom and can pay for it. Others who are afflicted and unfortunate want escape from pain and misfortune. Then there are the failures, the misfits, who want to escape their sense of failure in forgetfulness. Any experienced physician can amplify this. He knows that the devotees of alcohol in its legion of attractive forms include some who are subphysical, submoral or submental. He may say that some of them are "sick."

Escape by temporary forgetfulness is, in some eyes, better than none, and our nation offers on all hands alcoholic drinks for the purpose. The criminally inclined,

for his part, wants "Dutch courage" for lawless adventure, and forgetfulness afterward. In his poem known to many school children, Poe, unhappily yearning himself, perhaps, for escape, wrote:

*"Respite, respite and nepenthe from thy memories of Lenore!  
Quaff, O quaff this kind nepenthe, and forget this lost Lenore!"*

Similarly the preacher of old, who tried all recourses under the sun, including moderate drinking (Eccles. 2:3, 11). Both found only illusion and delusion. For the "nepenthe" of the ancient Greeks alcohol is our poison, but for the purpose it is both too much and too little. The escape is too little because it is only temporary, and it is too much because such forgetfulness as results is forgetfulness also of duties and responsibilities, however important. Now, as centuries ago, "wine is a mocker."

These seekers for escape, folk who, in the vernacular, "can't take it," are not in the same class as those who drink from recklessness or perversity. Sick or well, strong or weak, what can and ought to be done, to save them from the drink habit? Liquor control is called for. From time immemorial such control has been sought and, while it has not been found, the experience has settled a few things which, because they are settled, show the way when given full value. In principle there are three great classes: (1) Regulation, now so popular; (2) providing substitutes for alcoholic drinks; (3) total abstinence on a Christian foundation. None is new or strange, and their merit can be determined from the facts of experience. Let us try it.

**A**S TO REGULATION, the belief of many, say 36 per cent at least, according to the late Gallup poll, is that control of the liquor traffic by regulation will always disappoint and fail because experience has shown that the traffic will not submit to effective regulation, that is, such regulation as will "prevent the evils resulting therefrom." From among the friends of, and apologists for, the traffic itself, come two recent statements that so corroborate this view that they are now cited here.

One said that the effort to suppress the traffic under state and national prohibition "developed into a wave of organized crime and public corruption such as the world never before had seen." Please read that again. Who can reasonably doubt that this means that the liquor traffic is so strong and uncontrollable that this unparalleled "organized crime and public corruption" resulted from trying to break the traffic's hold?

The other is a published statement by President McCarthy, of Allied Liquor Industries, Inc., commenting on the Gallup poll above mentioned, in which this statement, significant indeed, was made: "The basic problem in connection with liquor control is enforcement of regulations, not primarily the laxity or strictness of the regulations themselves." That is, it is all one to the liquor trade whether the regulations for it are lax or strict, and it is "the enforcement of regulations"



which, so far as that trade is concerned, is "the basic problem." Now a traffic that is law-abiding would require no enforcement whatever, primarily, but the traffic for which he speaks requires enforcement of even lax regulations! It is a surprising admission from an official source that this big liquor business is not controllable by regulation, and behaves itself only if and when it must.

**W**HAT ABOUT SUBSTITUTES FOR ALCOHOLIC DRINKS? First of all, remember that alcohol is habit-forming, and that habit makes a slave of man. It is more than a mere wisecrack that "first the man takes a drink, then the drink takes a man." What substitutes can be proposed with any confidence? If the substitute is to be non-intoxicating, where in all the world is there any nation which consumes more of these than ours? The soft drink business has become enormous, and yet the liquor traffic grows along with it, and the number of liquor addicts grows also. Yet, on the other hand, if the substitute is to be intoxicating, we merely add another alcoholic poison to the present list. "Near beer" was a wide experiment in this direction that failed.

A substitute with "just a little alcohol" can build the alcohol habit with all its destructive features. Experience definitely says that substitute beverages do not afford a remedy for the evils of the liquor traffic.

If, however, instead of beverages, the proposed substitutes consist of recreation, physical exercise or activities, as a necessary build-up for the weak, where has there been in the past, or where is there now, any lack of these? And why have they failed as controls? Such lack as exists is not of the substitutes, but of the individual will to make them substitutes in fact, so that he who would otherwise become drunk will remain sober. To make sound that will and energize it is too big a job for that sort of substitute. We have the liquor problem today because both regulations and substitutes have failed to control the liquor traffic.

**T**OTAL ABSTINENCE ON A CHRISTIAN FOUNDATION is the real answer to the problem. This takes notice of the fact that legalizing the liquor traffic changed neither the nature of alcohol poison nor its consequences. Abundant scientific evidence as to the nature of alcohol shows it to be a habit-forming poison. Instead of acting like strychnine or arsenic it acts more slowly. "Wine is a mocker," since alcohol pretends to be a food or stimulant when it is neither. Instead, as science says, it is a narcotic and depressant. It depresses natural control, throws off the brakes, so to speak, and gives a feeling of added strength while actually drawing upon the reserve strength. And its singular quality of being habit-forming puts the habit of drinking in the place of the will to keep sober. As we are slaves to our fixed habits, so the drinker becomes a slave to alcohol. There are degrees of slavery to alcohol, to be sure, the sot at

one extreme, the merely occasional drinker at the other, and the moderate drinker and others in between, but the appetite is built up by every drink taken, and a strong, and even irresistible, thirst often results.

Dr. Will Mayo expressed the opinion that one out of every three moderate drinkers becomes a toper, or sot. Drinking drivers have furnished additional proof that alcohol strikes first at the drinker's higher faculties, which fail before the physical faculties.

Now logic says that human beings ought to let poison alone, and certainly not develop a poison habit. So does Christianity. Both say that human beings ought constantly to try to improve themselves, and avoid debasement of all kinds. They are in favor of total abstinence. Both oppose human slavery, and favor freedom. It is a triumphant shout of the Christian that "for freedom did Christ set us free" (Gal. 5:1, R.V.), and that whom Christ makes free "shall be free indeed" (John 8:36).

"Business as usual" seems to be the rule, even in the camps. Who knows the harm that this policy is doing to national defense? Total abstinence is enough to save men from this habit, but how about those who have acquired it? Christianity has the answer. Total abstinence on a Christian foundation is attained through Christ making the individual "a new creature." Here is the unique remedy the Christian Church is privileged to offer: in Christ "a new creature" by regeneration, whether liquor addict or total abstainer, with divine help to conquer the destructive appetite in the one case, and to prevent its formation in the other. Christian workers, especially those in rescue missions, have repeatedly seen this divine power manifested in the taking

away of the liquor appetite, in the "sound conversion" of sots.

Here is a complete solution of the drink habit in individuals, which means the solution also of the drink traffic problem. It is a means of "filling with the Spirit" instead of being "drunken with wine" (Eph. 5:18). Where else has a solution ever been found? Our churches of a former generation, with convictions of the moral issue as well as other issues involved, even flamed against booze and all its apparatus, and made a major contribution toward bringing this country to prohibition. Legalizing the traffic neither removed nor weakened that moral issue, from a Christian standpoint. Alcohol, legalized, remains a habit-forming, society-wrecking poison. Big as the business of drunkenness is, the business of saving humanity from it, through faith in Christ, is both bigger and better. The new element in the situation now is Christian unwillingness and failure to promote it.



#### SUBSCRIPTIONS FOR SERVICE MEN

Grateful letters from chaplains and their men show that the regular month by month visit of this periodical is very welcome. Through the gifts of friends more than five thousand reading rooms and day rooms in the camps of our armed forces now receive the MOODY MONTHLY, but there are other recreational centers for servicemen where it should be placed. Your contribution to that end will be gratefully acknowledged.

It is the closed heart that misses the blessing.

### *You Are Not Your Own*

By Max I. Reich

I'm not my own; how great the price that bought me!  
The past no longer claims me; I am free!  
And now the One who loved and came and sought me  
Constrains me that my life for Him must be.

I'm not my own; self mastered me and bound me,  
Made me its slave, forced me to do its will;  
But then the true and better Master found me,  
Beneath whose yoke its clamorings are still.

I'm not my own; what glorious liberation!  
Not I, but Christ! His blood-bought rights I own.  
His claims on me for utter dedication;  
To follow on where He Himself has gone.

# A Fragment on Propaganda

By Edwin Raymond Anderson

Senses exercised to discern both good and evil.—Hebrews 5:14.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.—I Peter 1:13.



IN the present world crisis with its dreaded things of war, the Christian stands amazed and grieved at the insidious use to which propaganda, on both sides, has been applied, and of the rapid growth of its philosophies which have permeated every department of living. Those in battle and those who bear up the home front suffer equally; and all favor a claim upon God for their particular cause. Whatever might be supposed to contain moral character is pushed aside, for the means are made to justify an equally dubious end.

The present crisis may well be declared to be one of words, and no distortion of truth is too great to serve the purpose. The whole standard as to what forms truth has been so shifted that the minds of many have become thoroughly confused, ready to agree that bad is good and good is bad, as the dictate of propaganda applies. The whole thing is a dreaded poison which has eaten down to the very wellsprings of living, so that men come at length to subject their honest judgment to the dictates of the hour and the emergency. It needs to be refuted and rejected, for the eventful shape of these things will strike at the core of spiritual matters.

IT WAS THE PROPAGANDA OF WORLD WAR I that taught the nations that the death of a soldier in action was its own pass and reward to heaven, a propaganda that is at extreme odds with the firm line of Scripture; the tragedy being, however, that the poison had done its supposedly nationalistic work even to the taking up of the slogan by many prominent churchmen. The Word of the Lord to Nicodemus yet stands, however deep and perilous may be the present crisis, "Ye must be born again" (John 3:3). The mind and heart must judge as to how far it has, alas, drifted from this fundamental and fixed mooring.

We pen this fragment thus, because of the spiritual implications which lie beneath the present spread of insidious propaganda. The people of God need to

exercise care, lest the hysteria evoked shall distort and dim spiritual verities. Propaganda may speak of virtue and even quote isolated Scripture to support its poor position; yet the Christian must be on guard by the strength of the indwelling Spirit, to reject all that is not true and proper, at any cost.

We realize the difficulty of this, knowing that many of our brethren in Christ dwell in war-torn nations so sodden with the blight of propaganda that the national mind is dulled and perverted, so befuddled that it can recognize no middle wall between truth and error. Yet this is not an impossibility, for the grace of God can succor in trying times with His own Word, "I will never leave thee, nor forsake thee" (Heb. 13:5). Thus we draw closer to the precious, bleeding side of our divine Lord, who ever and alone is "the way, the truth, and the life" (John 14:6). Assurance and comfort and right leading are guaranteed, which may pillow well the ever-weary and oft-perplexed heart.

THE TWO TEXTS WHICH HEAD THIS ARTICLE bear a most practical part in this matter of propaganda and the Christian. The child of God needs to know the proper course in regard to God and man, regardless of the cost which may be imposed, of a rising nationalistic hysteria. The Christian is a stranger and pilgrim to this scene and must reject all which would affect that holy character; being in subjection to authority as it is appointed of God (I Tim. 2:1, 2), yet with due remembrance, "We ought to obey God rather than men" (Acts 5:29); obedience to consist in the holding fast of the fundamental doctrines of the Christian faith, however much the war-philosophy of men may seek to direct them to their own nefarious purposes. We know the truth, being brought into living possession and communion with the incarnation of truth. Ours is then the responsibility of clinging close to all that concerns the glory of His name and the purposes of His perfect will.

The first text would serve to remind us of the need of a more thorough method and purpose of Bible study; for in the knowledge of the Word lies the sure weapon of spiritual resistance (Heb. 4:12), by which we may successfully combat the errors of propaganda for the welfare of the souls of men, who might otherwise lose sight of the real issue involved. "The senses exercised to discern both good and evil" is a discernment to be based upon the full study of the Scriptures as the Word of truth, the positive bulwark against every flood of error. Christians need to take the firm stand, rejecting the lie, whatever its texture and coloring, cleaving to and proclaiming the truths of salvation and eternity, as they are to be apprehended in Christ. Oh, for an army of Bible-strengthened Christians in times such as these!

WHEREFORE GIRD UP THE LOINS OF YOUR MIND, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (I Pet. 1:13). A knowledge of the Word is the channel through which the mind may be girded, testing all things in holy sobriety, rejecting that which is but the spur of the hysterical moment. For what insidious assailments upon the mind do the instruments of propaganda bring, that men should bend their thinking to its particular channels! While the Christian yet abides in this sphere, clothed in the present passing tabernacle, there is vital need of spiritual vigilance and sobriety, lest the contagiousness of this world spirit work its dire effect. The Word of God needs to be given the prime place, valued and acted upon. Here is the reason for the hope that fills us (I Pet. 3:15), by which we stand, alone if needs be, separated from the thoughts and activities of the driven mass.



Prayer, to be effectual, must be by the intercession of the Spirit. You never can expect to offer prayer according to the will of God without the Spirit.—Charles G. Finney.

# LONDON Calling!

By Rev. Charles T. Cook

Editor of *The Christian*, London, England

## FIRST CALL

THE United States of America and Britain are Allies in a common cause, having pooled their resources in a fight



Lieut.-General Dobbie

for their very existence as free democracies. Never in their history—not even in Colonial days—have the hands of the two peoples been so firmly clasped in enduring friendship. The Christian churches are making the greatest contribution of all toward the promotion of that mutual understanding and sympathy upon which, under God, the future well-being of all

nations may depend. Most gladly, therefore, do I respond to Dr. Houghton's invitation to contribute a few notes each month regarding the impact of the war on spiritual life and activity in the British Isles.

I hope later to give news of the contacts being made with American lads in uniform. Meanwhile, I must content myself by saying that your men are making an excellent impression, and that we are taking them to our hearts.

I doubt whether at any time Britain has rejoiced in so many statesmen and military leaders who unashamedly avow their personal faith in Christ. This is a heartening factor in a grave hour. For example, I have just come from two crowded meetings in Central London, at which a great welcome has been extended to two highly-placed generals, both of whom are out-and-out evangelicals and personal soul-winners. The meetings were held by the Army Scripture Readers' and Soldiers' and Airmen's Christian Association, a society with a fine record extending over a century.

The afternoon chairman was Lieutenant-General Sir William Dobbie, the heroic defender of Malta. He is an active member of the Army Scripture Readers' Council, and also chairman of the Officers' Christian Union. In Malta, he continued to hold his Bible class for men under his command, and his reputation for courage, allied with godliness, won the esteem and trust of the Roman Catholic Maltese people.

Recently General Dobbie wrote:

"I gladly give my testimony to the saving and keeping power of God in Christ. I came to know Him as my Saviour forty-seven years ago, and all

through my military service to the present day He has been my Saviour and Lord. Although I have often and often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible of the fact that my sins, which were forgiven me when I first accepted Him as my Saviour, were blotted out once for all, and that in spite of my failures I have become 'a new creature in Christ Jesus'! That realization has given me a profound peace, which none of the circumstances of army life in peace or war have been able to disturb. . . . I have made it a habit to bring all my problems to Him, both great and small, both professional and private, and I can testify that the help He gives is certain and convincing, and I could not face life without Him."

General Dobbie is announced to take part in a prophetic conference in London.

The evening meeting of the A.S.R. was presided over by Lieutenant-General Sir Arthur Smith, the society's vice-president. He, too, has a distinguished army record. Until recently he was Chief of Staff to General Sir Archibald Wavell, in the Middle East. He is now general officer commanding the London area. A few days ago, when broadcasting on the campaign in Libya, he expressed confidence that God would give us victory in the war, but emphasized the close connection between victory and national repentance. He struck the same note at the A.S.R. meeting, pointing out that although God had helped us in a remarkable manner hitherto, yet we had not attained victory, and he asked, "Is it because He cannot yet trust us with victory? The true order is repent and believe."

The 166 A.S.R. evangelists and their voluntary helpers are doing a magnificent work at home depots and overseas.



## Christ in the Midst

(Continued from page 68)

His girdle. Death is still our enemy. Christ has conquered death, hell, and the grave. The time is coming when death will be swallowed up in victory. "The last enemy that shall be destroyed is death" (I Cor. 15:26).

And so Christ is in the midst. What is our attitude toward Him as a congregation? What is our attitude toward Him as a conference? What is my attitude toward Him as His representative? What is our attitude toward Him as individuals? What is our attitude toward Him as the Church? What is our attitude toward Him as a nation, as a world? What am I doing as one in administrative responsibility? That attitude may determine a revival.

God grant that we shall see the Son of God in the midst as Jesus Christ, the faithful witness, the first begotten from the dead, the prince of the kings of the earth. Oh, that we might see Him as the Son of Man, at a place of judgment, as the One who prepares for judgment, in the thoroughness of His judgment. And finally, that we might see Him as the Lord of the Church, in relation to His messengers, in relation to His glory, and in relation to His authority.

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### THE SPIRIT OF ADOPTION

"Ye received the Spirit of adoption" (Rom. 8:15). The words "the Spirit of adoption" are in a construction in the Greek text called the subjective genitive, where the noun of action, "adoption," bears the same relationship to the word defined "Spirit" as the verb of a sentence does to the subject. The word "Spirit" would thus be the subject and the word "adoption," the verb. Thus, it is the Spirit who performs the act of adopting. He is in that sense the Spirit of adoption.

There are two words used relative to the place of the believer in God's family. One is τέκνον (teknon), which comes from τίκτω (tikto), which latter word means "to give birth to, to bear." Thus τέκνον refers to a child of God in his birth-relationship, the translation of the word being "child, born-one." The other word is υἱός (huios), used in υἱοθεσία (hiothesia), the word translated "adoption." υἱός means "son," the other part of the word, "to place." Thus the act of adopting refers to the act of the Spirit placing the believer in a legal standing as a son of God.

The word appears to be taken from the Roman custom with which Paul could not fail to have been acquainted. In Roman law, the provision was made for the taking of a child who was not one's own by birth, to be his son. This was by formal act, attested by witnesses. The son would receive the name of the family into which he was adopted, and possessed in all its entirety the position of a child by birth, with all the rights and obligations pertaining to that position.

By "adoption," therefore, Paul does not mean the bestowal of the full privileges of God's family upon those who are sons by nature, but the acceptance into the family of those who do not by nature belong to it. The act of adoption could never be true of the Lord Jesus. He is the Son of God by nature. It does apply to lost sinners who are not sons of God by nature. Thus, this act of the Spirit adopting believers into the family of God is based upon, first, the substitutionary atonement, which put away sin, and second, on His operation of imparting the divine nature in the new birth, making believers τέκνον (born-ones) by regeneration, and υἱός (sons) in a legal standing by adoption.

Thus, believers are heirs of God. And just as an adopted child in a Roman family shared alike with the true children in that family, so believers when brought into the family of God, share alike with the true Son of God, Jesus Christ. We are joint-heirs with Christ (Rom. 8:17). Think of it! To have a place in God's family as eternal and secure as His Son's, to be loved just as much as the Son is loved.



# *Soldiers* ☆ *Sailors* ☆ *Marines*

## AND COAST GUARD

MOODY MONTHLY IS NOW BEING PLACED IN 5,487 SERVICE READING ROOMS

### WAR IN MALTA

SOME months ago, there was a British broadcast by Commander A. Kimmins of much significance.

He was talking about warfare on the island of Malta, and he gave a glimpse of how men live with each other when war passes the hurrah stage and gets close enough to men to rob them of food and family and even of life. In the picture of Malta under fire, there are no jurisdictional labor troubles, or sparring for profits on the part of corporations or farmers. No man, whether storekeeper or politician, is looking to see how he can better his own lot out of the war.

And then there emerges a dominant figure—a fine outstanding Christian figure. Here is part of the word picture as given to the world by Commander Kimmins:

"The dockyardmen and fire-fighting services, the doctors and nurses in the hospitals, the A.R.P., those who toil in the fields and fish to provide food, whatever their tasks—whether man, woman, or child—they are all in it with one thought—their island.

"There are no service distinctions or labor troubles. When a supply ship has to be unloaded, sailors, soldiers, airmen, and civilians get down to it as one, no matter how fierce the bombing. Soldiers in their spare time help as mechanics on the aerodromes. Submarines, in from

patrol, man aircraft observation posts. Food and supplies, of course, are rationed to a minimum. But there is no need for ration cards or precautions against the individual racketeer. The people of Malta have seen supply ships and tankers sunk within sight of their shores. They know what it means.

"And finally, there is the man who leads and inspires this wonderful army of people—the governor, General Sir William Dobbie, round whose personality the whole spirit of the island is welded. He is to be seen time and again toiling in the streets, helping to rescue humble islanders from the ruins of their homes, and encouraging the civil as well as the military defense. He is a family man who loves his home and all that we are fighting for. His wife and daughter are still out there with him. Yes, General Dobbie is a big man—big physically, big professionally, and big morally. He has the reputation of fighting with a sword in one hand and a Bible in the other. No wonder he has been an inspiration to the garrison and people of Malta.

"For two years now they have held out against enemy attacks, and during the last three months they have withstood heavier and more constant bombing than any other place in the world has ever survived. In these three months they have endured nearly seven hundred air raids, some of them of several hours' duration. Never before in history have human beings endured or survived such attack. Yet life goes on. Schools are open, bands play amid the rubble and people listen in the sun; makeshift shops appear from the ruins. The daily papers make their regular appearance—they may be small, but nowadays there is little gossip or difference of opinion to swell the columns. The people are too united in one thought.

"As one who has had the honor to be a guest of General Dobbie and Lady Dobbie during the present siege of Malta, I would like to mention how impressive General Dobbie can be. His charming house at San Anton is run with a dignity befitting a representative of the king, combined with the simplicity of a soldier. After dinner the guests proceed to the drawing room, where, standing in front of the fireplace, General Dobbie says, 'It is usual in this house to say a few words of thanks to Almighty God,' and then, for a minute or so, he offers a prayer of thanks for the day and its events.

"No wonder he has been an

inspiration to the garrison and people of Malta."

### NEWS NOTES

A new Christian center has just been opened near Camp Kilmer, N.J., started by a group of Brethren, and with Harold M. Harper, a graduate of Moody Bible Institute, in charge. The Victory Center for servicemen is off to a good start.

Chicago offers a new center on the property and under the auspices of the Pacific Garden Mission, 642 South State St. Harry G. Saulnier, another former Moody Bible Institute student, invites all servicemen to take advantage of these facilities.

In one period of about ten days, Alfred A. Kunz, of the Pocket Testament League, with certain volunteer workers saw some 250 soldiers register their decision for Christ.

Chaplain James H. Blackwood, in one of the Pacific coast camps, writes the Moody Bible Institute:

"Thank you for your continued help—and it is a very real help you are giving this office. I have not as yet received the shipment of your books, but these days such shipments are very apt to be delayed over the usual mail time.

"Last night was the last of a three day and five meeting program by Irwin Moon. I can't exaggerate in my enthusiasm for such a program among servicemen. He has been the best approach to men in service I have yet seen. Both the man and his message will mean a lot to this post. Of all the help you have offered the chaplaincy, this is the best thing you people have done, and that is not to underestimate the other helps."

Another former student of the Moody Bible Institute who is in the chaplaincy is Chaplain Howard Johnson, Ellington Field, Tex. Chaplain Johnson is a Chicago boy, who at different times attended both Day and Evening Schools. From the Institute he went on for further training and for the past four years has been pastor of the First Christian Church, Harristown, Ill.

Chaplain (Major) Morris Lively, of Fort Sill, reports an unusual experience in the holding of a daily vacation Bible school. This being a permanent post, there are families with children, and the school was much appreciated.

### A Mother's Gift

By Mary Helen Anderson

I had not contemplated war  
When I brought God my son.  
I knew not what He had in store—  
What work He wanted done.

A preacher-son was in my dreams,  
Or missionary brave  
To win the lost; but now it seems  
A soldier boy I gave!

But more than just a soldier boy  
In handsome khaki clad,  
I give to Him with greatest joy  
A Christian soldier lad!

Like David, then—a soldier, too,  
So mighty with his sword—  
My son will fight, with colors true,  
Victorious in the Lord!



#### SHANNON AND GUIDO AT CAMP

Two evangelists of the Institute Extension staff who are giving much of their time to army work are W. W. Shannon and M. A. Guido. A recent report to the department carries these thrilling paragraphs:

"I wish you could have been with us yesterday in the five services at Camp — where more than a hundred men made confession of Christ.

"The Chaplain was so carried away with it that he is spending the day with us. Tonight we will have the final services—one in the open, when upon orders of the commanding officer, we will address the entire battalion."

#### A VOICE TO HEED

Among statesmen who owe their undying fame largely to their Christian mothers and a pure physical life, I will name only two—Abraham Lincoln and James A. Garfield, both martyrs, but alive forevermore to speak the language of civil and religious liberty.

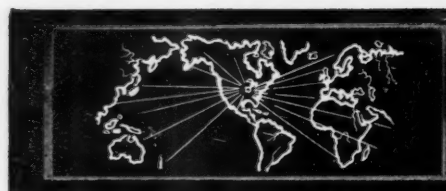
I heard Abraham Lincoln, after his first election to the presidency, speak to one thousand five hundred mission Sunday school children in Chicago, and say, "There may be a president of the United States among these poor boys, depending on their learning and practicing well what is here taught." On leaving for Washington, I heard him say, in a voice trembling with emotion, "I go to a task greater than came to Washington, and I ask the prayers of God's people that I may succeed." When he soon after called for seventy-five thousand men to put down the old Adam in American slavery, seventy-five of the boys under twenty years of age, and some others, responded to the call—remembering what he had said to them.

(Please turn to page 97)

In these war days, civilian workers are not allowed to take camp pictures, but here is one taken by the official photographer of the United States Army Air Forces at Hammer Field, California. We are deeply indebted to Chaplain James B. McLeroy for obtaining this picture. Irwin A. Moon is facing thousands of soldiers week by week, presenting the gospel through his "Sermons from Science." Setting up a platform full of equipment attracts the attention of the young men, and then Mr. Moon holds them with the demonstrations and with the pointed message presented. After every service there is always an interested group gathered to ask questions. This picture shows such a group.

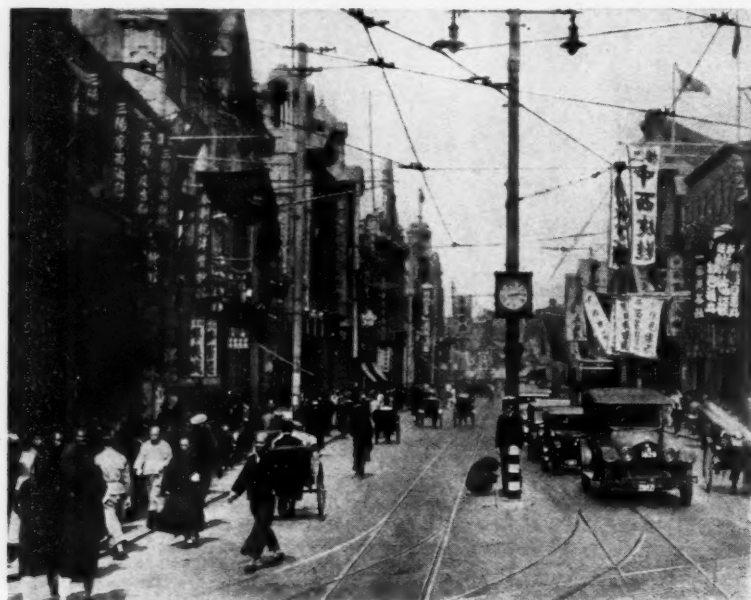


Chaplain E. Clifford Bristow explaining the Scriptures to soldiers at Fort Sheridan, Ill.



# Missionary Department

★ William H. Hockman



## SHANGHAI BEFORE THE WAR

Before the Japanese occupation Shanghai was one of the most cosmopolitan and prosperous cities in the world. Here the East and West met and mingled. Today the place is dead and gloomy, except for Japanese activities. British and American financial losses have been staggering. The cost of living is impossible, and multitudes are slowly starving.

## SOMETHING IN THE HEART

**A**FTER the Japanese bombers had dropped their load of incendiary and explosive bombs on the city of Peaceful Sea, they flew off. There had been no warning, for a flood had a few days earlier washed away some of the telephone poles, and the people were not able to go outside the city as they did when the signals sounded. The children, who had been lying flat on the floor in their Bible classroom, stood up, fear, surprise, or relief on their faces. A lad of thirteen was the first to speak: "Before, I didn't know, but now I know, Jesus is in my heart. I have such peace, such peace!"

A twelve-year-old girl, her face shining, exclaimed, "He didn't call me away then, but—heaven is a lovely place."

The missionary had been wondering what the study of God's Word had accomplished in the hearts of these young people. She found out that Sunday when danger was near.

Now look over the shoulder of that lad as, after walking five miles home that afternoon, he wrote a letter to his father who was at work in Shanghai. Follow a few of his sentences, "The enemy intended one of those bombs for our church compound, but God with His almighty arm swept it aside so that it fell 150 feet away in a vegetable garden, where it

made a huge crater and harmed no one. Father, can't you believe in such a God?"  
—China's Millions.

## AT THE HEART OF CUBA

The antagonistic spirits of which Paul speaks in Ephesians 5:18 are engaged in a terrible war in Nazabal—a sugar mill, around which has grown a little town.

A small distillery within the mill is used to make a kind of rum called *agua ardiente*. For years this has been used of the devil to ruin the mill workers and make them his instruments to destroy other lives. However, where once the spirit of alcohol abounded to ruin precious souls, now the Holy Spirit has abounded more, convicting men of sin, righteousness and judgment, imparting to them the abundant life of Christ, their Saviour and Lord.

Brother Carbajal, an ignorant farmer, but a man filled with the Holy Spirit, went to Nazabal to sell his potatoes and to testify of the joy of his salvation to those "who sat in darkness." The Holy Spirit used his earnest testimony to the salvation of a man called Lazarus, who was as dead in sins as the Lazarus of John 11 was dead physically.

The boss of the sugar colony was gloriously converted. He had been ironically called "Cabo" (Corporal) Brito, because

he was the ringleader of a gang of drunkards.

A man named José had run one of the company's locomotives for years, but because of drink, he became such a disgrace to the company that the manager gave him a dollar and a pass on the company's gas car, telling him to go so far away that it would be impossible for him to return. After a few months José came back and begged the manager to give him work. Out of pity he was employed again to load sugar bags, but his vitality had been sapped to such an extent that he did not have the strength to do the work. Today José is a new creature in Christ, and an esteemed worker in the mill.

The testimonies of these converts shone as a light in a dark place and have been the means of bringing others to know the Lord as their Saviour. This group of believers asked us to send them a worker. Efraim, one of our graduates who lives much in the presence of the Lord in prayer and who is a zealous personal worker, was chosen to be the pastor of that little flock. It is less than a year since this group of Christians banded themselves together, but already they are providing most of the support for their pastor. They are planning to erect their own temple, and are taking the gospel to places nearby, where they have been privileged to see souls born again.—B. G. Lavastida, of the West Indies Mission.

## WITNESSING IN INDIA

Lost humanity is everywhere held in a blind bondage by the great adversary. But in India bondage seems particularly tragic for the people are born into a most amazing social-religious setup that makes it extremely difficult of approach by the Christian missionary, and even more difficult for the serious-minded inquirer after truth to break away. One very thoughtful Hindu confided to his missionary friend that he was convicted about Jesus Christ, but the cost of his becoming a Christian was so great that he would rather risk eternity.

Mrs. Eunice Thomson, of the Ceylon and India General Mission, writes of her experiences in getting out the good news:

"We were again privileged to witness for Christ to the pilgrims going to celebrate Ram's birthday in Ajodhya. One wonders what brings them in their tens of thousands year after year to that place to bathe, and worship in the many temples there. Most will quite frankly confess that they go back to their villages with the same burden of sin, the same desire to sin with which they came. Yet they come again with the same religious fervor and zeal as before. A few special classes are always found. The newly married bring their wedding crowns and cast them into the river that their homes



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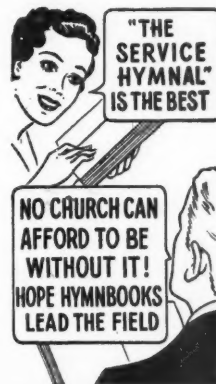
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—MATT. 5:16

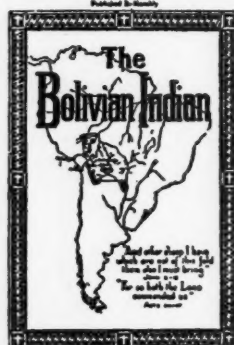
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Where Shame and Crime and Wrong Have Birth"*

—ANNIE JOHNSON FLINT

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might be blessed and fruitful. The be-  
reaved bring their dead. If they have  
enough money for wood they cremate  
them on the river bank and throw the  
ashes into the sacred Sarju River, which  
carries it on to the still more sacred  
Ganges. In the evening one can usually  
see the bright fires of three or four fun-  
eral pyres burning along the river. If they  
cannot afford wood, the body is thrown  
into the river.

"The professional and religious beggars  
are seen in large numbers—here a man  
with a hand held high above his head un-  
til it has withered and shrunk. There all  
down the street are those whose bodies  
are so fantastically deformed that they  
can hardly be described. An Indian doc-  
tor said that much of this horrible de-  
formity is due to deliberate efforts to de-  
form in infancy, because the more grotes-  
que the beggar, the more people come  
to see and the bigger the income to the  
family. Truly 'the tender mercies of the  
wicked are cruel,' and they seem to be  
without even natural affection.

"We praise God for many opportuni-  
ties to witness and preach the gospel  
without much opposition. Three New Tes-  
taments and more than 700 Gospels were  
sold; 2,000 tracts were distributed. We  
covet your prayers that God will gracious-  
ly work in the hearts of those who heard  
the gospel preached and those who took  
Gospels and tracts, that they may come  
to accept Christ as Saviour."

### FIGHTING THE GOOD FIGHT IN CENTRAL AMERICA

A missionary's life is in no wise a  
monotonous one. In fact, it is a problem  
to keep up with the rapid succession of  
events in the course of a day, and no two  
days are alike. Two great facts remain  
outstanding and unchangeable, however,  
and they play a great part in the soul-  
life of one called to carry this blessed  
message of pardon to sin-sick souls, hope-  
lessly chained in outer darkness of sin,  
superstition and shame. They are the  
appalling fact of the indescribable depths  
to which sin drags its victims, and the  
glorious knowledge of the fact that the  
love of God in the person of the Lord  
Jesus will reach down into such depths  
of vileness and snap the chains of those  
slaves and set them free to love and wor-  
ship their Deliverer forever.

If it were not for the latter, the former  
would so overwhelm the spirit of the most  
valiant missionary that it would render  
him unfit for effective service. And may  
I say that it is a most precious gift, one  
of God's attributes He gives to His chil-  
dren, to rise above unfavorable condi-  
tions, adverse circumstances, unhealthful  
climate and bodily weaknesses. How I do  
thank God for you dear ones who do not  
forget these items for prayer for us who  
are so far away and many times alone,  
yet not alone for He hath promised,  
"Thee forsake nor thee leave never will  
I." This is the only verse I know of that  
bears more weight said backwards than  
said in order. For twenty-one years it has  
been my unflinching shield and buckler,  
when Satan hurls his fiery darts at me,  
and never more precious than as I write  
it.

Moody Monthly

### A Wolf With Thin Disguise

In one of our outstations there was a prominent family with an only son whom they had planned to put into the priesthood, as he was exceptionally promising. These folks heard and accepted the gospel message, and this brought infernal fury upon them from the village priest. The parents did not yield. However, the priest finally persuaded the son to join the Roman Catholic church, thinking that this would bring the parents back. He himself played the part of the godfather in the baptismal service and the victory was won, seemingly. Away from the restraining influence of Christian home and parents, he soon fell into the steps of the priest himself, who was a heavy drinker. In this environment his own sinful nature was fanned into a consuming flame which soon came to a terrible end. His sins were such that the people became furious, nabbed him and took him outside the village, made him dig a grave for himself, and buried him in it, alive, with his feet sticking out. You can imagine the sorrow of those parents, the misunderstanding of the people who did not know the story, and the cloud which hung over the gospel work there for a time.

Ah, yes, there are evil forces that if they could, they would do away with the Christians, but if God be for us who can be against us? It is true that there are many things to dishearten even the most stalwart, but "greater is he that is in you than he that is in the world."

—Mary G. Feister.

### FIRST EXPERIENCES IN AFRICA

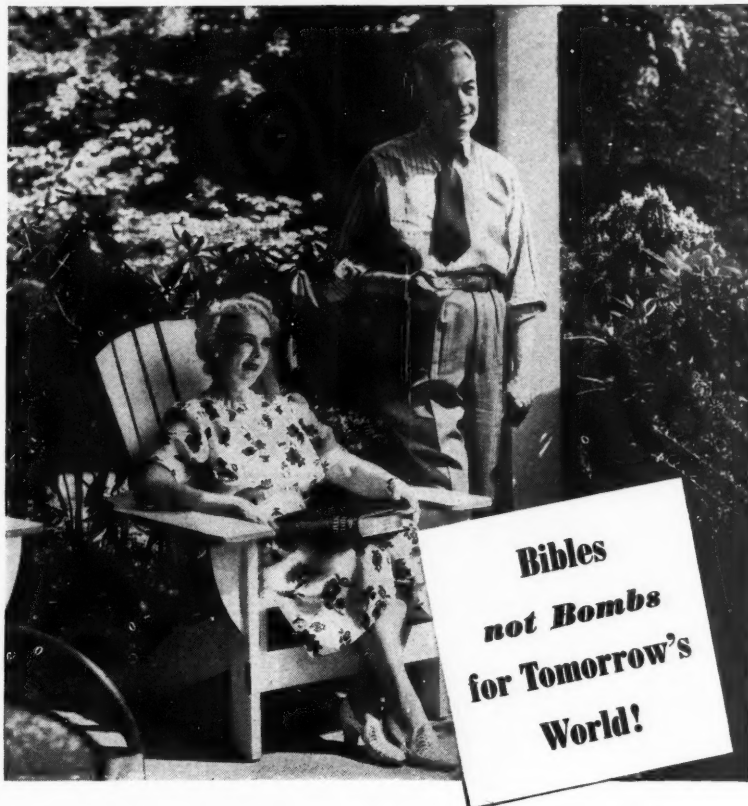
Miss Verna Pullen, of the Sudan Interior Mission, tells how things look to a new missionary. Part of her letter follows:

"I have been assigned to my station, which is about 125 miles from Jos. They say it is a lovely place, with all kinds of fruits and vegetables; so just in case you should be inclined to feel sorry for me—*don't*, for I feel awfully guilty of being sent to such a lovely place, while others are going into the north land, which is truly 'a dry and thirsty land.'"

"I have been spending a few days in the 'bush.' In fact, I have just returned from the station where we spent the week end. A nurse goes along, and we treat the sick. The people have such terrible ulcers. They always put horrible medicines on them. Sometimes it is impossible to get all the dirt out of the ulcer except to cut it out. I used to shrink from these operations, but now I could do them myself, and will probably have to be doing them too. Some of these ulcers eat off the foot. It always amazes me just how much pain the people can stand without even a grimace. I just hurt all over for them.

"One night we went out and forgot our lantern, dishes, spoons, etc. So we just built a fire in the middle of the little clay church, where we sleep, and gathered the children around the fire, while we told them stories from the Bible. We really went 'native' that week end. The seats are little low mud mounds, so we place our camp cots across them, and tie

# When The Peace Comes



Someday, and if God wills, may it be soon, Peace will come. Then for that World of Tomorrow let the Bible with its life saving message be taken to every home—in every land. For it is only through God's Word that true peace for all mankind can and will be known throughout the World.

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our mosquito net to the rafters of the grass roof. Our stove consists of three rocks, and we get our water from a mud hole, for most of the water has dried up. We do not take filters with us, so we boil the water and let the mud settle a little, then drink it. It isn't half bad if one doesn't look too long at it. Last night a dog crawled through our grass mat, which serves as a door, and frightened us. Then a strong wind came up and tore the mat from the door. We had to get up and go out looking for our door.

"Opportunities for service are opening everywhere. How I praise God for the way in which He is opening doors. We have five child evangelism classes started now, three in Hausa and two in English. A number of children have been saved, and they are learning Bible verses in order that they may receive a Bible. But we need pictures, good pictures, illustrating Bible stories. I was thinking of all the pictures that are thrown around by the children there at home, and was wondering if a few might be gathered up and sent out, just ones that you have left over.

"How I praise the Lord for my excellent health, which is far better out here than at home. Two of our party have had to go home already, one teacher and a nurse. It is very strange how this climate affects some. To me, I can tell little difference between this section of Nigeria and home. But to others it seems to affect their nervous system in such a way they are not able to live here. I have always heard that if one expects to live on the mission field, one must learn to laugh at all the things that go wrong. How true that is. More and more I try to study the native, and act as he does. If one has to wait several hours, just sit and wait as they do, without fretting. And is that hard for an American! But it is absolutely necessary, or else one will not be able to live here, as I have already seen even in the few short months I have been here."

### AS A ROARING LION

C. H. Larson and colleagues, of the Bolivian Indian Mission, are located in a hard spot and need our prayers very much. Their chapel is just alongside the Romish church—probably the only premises they could obtain in that fanatically anti-Protestant town. They are enduring the persecution that usually befalls our missionaries in Latin America, especially in the earlier days of residence in the hostile communities.

"A few incidents will serve as prayer helps. As only a few children come to Sunday school, Mrs. Larson alternates with Miss Worrell in teaching. Not long ago a fourteen-year-old girl and her younger brother came for the first time. The girl was very nervous during the entire hour, and sat in a seat that was behind the door. She told next day that the priest had followed her home and had taken the Sunday school paper from her and warned them not to come again. Her mother says she can come, but the priests have more power than she has.

"A boy began coming to the evening services, and then to Sunday school. Later, he brought his two brothers, and

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**THE DOORSTEP EVANGEL**

one day persuaded his father to buy a Bible for their home. Then he stopped coming. We have visited his home and find no hostility on the part of the parents toward us nor the gospel. The boy said his school teacher had forbidden his coming. We also know there are fanatical relatives through whom the priest is working, and this is, no doubt, the real reason for their absence now.

"An elderly man and his two grandchildren were coming to the evening service, and the children began attending Sunday school. One day he brought the oldest girl to a class that Mrs. Larson has for the children. But we see them no more at the meetings, and we are told that the priest went to their home and took all the tracts and other reading matter from them. A woman and her two children were coming to the evening services and came on two occasions to our home for meetings, and once on a Friday night to the prayer meeting. But they, too, have had fear put into their hearts, and seem almost afraid to greet us on the street.

"Our preaching hall, and this is also the Sunday school room, is right at the side of the Roman church, and many times the priest is outside to see who comes in. If he is not there he has someone else on the spot, and often someone will come and look inside to see who are there. We are quite sure that at night, from time to time, some who come in and stay only for a while come to spy us out.

#### Under the Enemy's Guns

"Since writing last we have closed what was the entrance door to the preaching hall and are using the one that gives the entrance at the back of the room. Both these doors are, of course, on the street. This change has cut down the disturbance a great deal, and because folks cannot see so well all that are inside, the attendance has increased, but we still must have someone at the door and many times outside to keep order.

"We visited a man who has been ill for some time and perhaps will not recover. He has been a hard drinker and a faithful Roman Catholic. His wife told us the other day that he was worried, saying that God is now punishing him because he did not go to a certain feast a few months ago. This is the hold that the superstitions of this antichristian religion has on folks. If he had gone he would have been one of the leaders in the debauchery that attends all these religious feasts.

"But a very bright side of our story this time is that we can tell you that the few believers here kept strictly out of the awful carnival feast which took place February 15 to 18. We had them at the house one afternoon of this feast, and they were faithful at all the services of that week. Carnival is the last license before Lent to sin all they want to.

"On Friday night we hold the prayer meeting, sometimes twelve or more attending. This is the power house for the work, and we again beseech you to join in this prayer meeting, although far away, and help make it possible for the fear of man to be taken out of the hearts of this people, so they may hear the message."

October, 1942

## THE BETHEL MISSION OF EASTERN EUROPE, INC.

Founded by Pastor and Mrs. Leon I. Rosenberg  
252 N. Dillon Street, Los Angeles, Calif.



Mrs. Rosenberg with a group of orphans

## Tragic Silence...

The predicament of millions of Jews in war-torn Europe, chiefly in Poland under the whip of the cruel, Nazi invader is agonizing.

### STARVATION AND PERSECUTION

is their portion. They are not allowed to voice their sorrow, not permitted to cry nor plead their cause. In their plight, they are doomed to strangling silence. The plight of the Jewish people touches compassionate hearts and is a challenge to us.

### STARVATION

is gripping the afflicted Jewry of Europe. Without the Bread of Life—the Gospel—souls are perishing.

### CHILDREN IN JEOPARDY

The agony of little children suffering truly cries to Heaven. The Bethel Mission of Eastern Europe is at present the only one left in Poland to carry on Gospel activities among the afflicted ones.

MISSIONARIES OF THE BETHEL MISSION are sharing fully with their kin and doing their uttermost among those segregated in the Nazi ghettos preaching Christ.

THE BETHEL MISSION MAINTAINS an ORPHANAGE as well as a Home for other destitute boys and girls for whose welfare a staff of devoted Christian workers are caring Spiritually and physically.

The mission has representatives in Switzerland and Sweden.

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Your Committee hopes that there will be prayerful co-operation from our Protestant Episcopal Church in the North of Ireland.

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# Our Monthly Potpourri



★ Harold L. Lundquist

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## DOES EVANGELISM PAY?

**I**N January and February, 1916, the Rev. William A. ("Billy") Sunday held evangelistic services in Trenton, N.J. The city and surrounding territory were profoundly stirred. Exactly 16,603 persons were converted, which the *Trenton State Gazette* figured was 15.37 per cent of the population.

It is impossible to recreate on paper the atmosphere of Trenton at that time. Trenton was talking, thinking, and living Christianity. People on trolley cars openly discussed Christ and salvation. Day after day religious news was on the front page of the newspapers. Mr. Sunday's sermons were printed in full. Noonday evangelistic services were held in factories and shops. Influential men "hit the trail," found Christ for the first time, and business conditions changed and improved. Long outstanding bills were paid.

More than twenty-five years have passed since that great campaign. It is

possible now to check back and ascertain just what effect it had on a co-operating church. Bethany Presbyterian Church of Trenton, N.J., was one of the co-operating churches. Its pastor, Rev. D. Wilson Hollinger, D.D., was very active during these services. He did not spare any effort to make the campaign a success.

At the first communion service (April 2, 1916) following the revival services, 250 persons united with Bethany Church. In the months that followed 55 more became members. This is a total of 305 persons. Dr. Hollinger has known each one personally. The church roll accurately shows the status of each person in regard to his church membership.

Now, after twenty-five full years, the record discloses these facts:

98 (32 per cent) persons are still active members.

54 (18 per cent) died while on the active roll.

66 (21½ per cent) were dismissed by letter to other churches.

87 (28½ per cent) were put on the suspended roll.

Among the 98 now remaining on the active roll, there are elders, deacons, trustees, Sabbath school teachers, and the sexton. Among the 54 who died were

many faithful members. It is interesting to note that the number who died while active members and those still on the church roll constitute just exactly 50 per cent of the total who became members following the revival services. If these proportions hold true for the other churches of Trenton, then there are 8,300 converts of this campaign who are either active church members today or who died while on the active roll. Added to this great number are the thousands who transferred by letter to other churches, but whose identity as Billy Sunday converts is hidden by the transfer.

Trenton loved Mr. Sunday and well it should. He brought Christ, and Him crucified.—Donald M. Foster, in *The Presbyterian*.

## WHAT DO YOU DO SATURDAY NIGHT?

"It is time to seek the Lord" (Hos. 10:12).

It is suggested that you lay out a list of preachers, Sunday school teachers, evangelists, missionaries, tract distributors, etc., and make it a habit of your life to go apart alone and pray for these workers every Saturday night, that they might be used by God on the Lord's Day for His glory.

"The Lord gave the word: great was the company of those that published it" (Ps. 68:11).

Somebody may be praying for you!

(Suggested copy for Parish paper.)

—American Lutheran.

## "WALKING IN THE MIDST OF THE FIRE—"



—And They Have No Hurt" (Dan. 3:25).

## HOW A QUIET MIDDLE-AGED WOMAN SET A CHURCH ON FIRE

Some years ago, a church in England began to experience a mighty work of God. Ministers of other denominations were stirred by this work and upon inquiry as to how it started were told the following story:

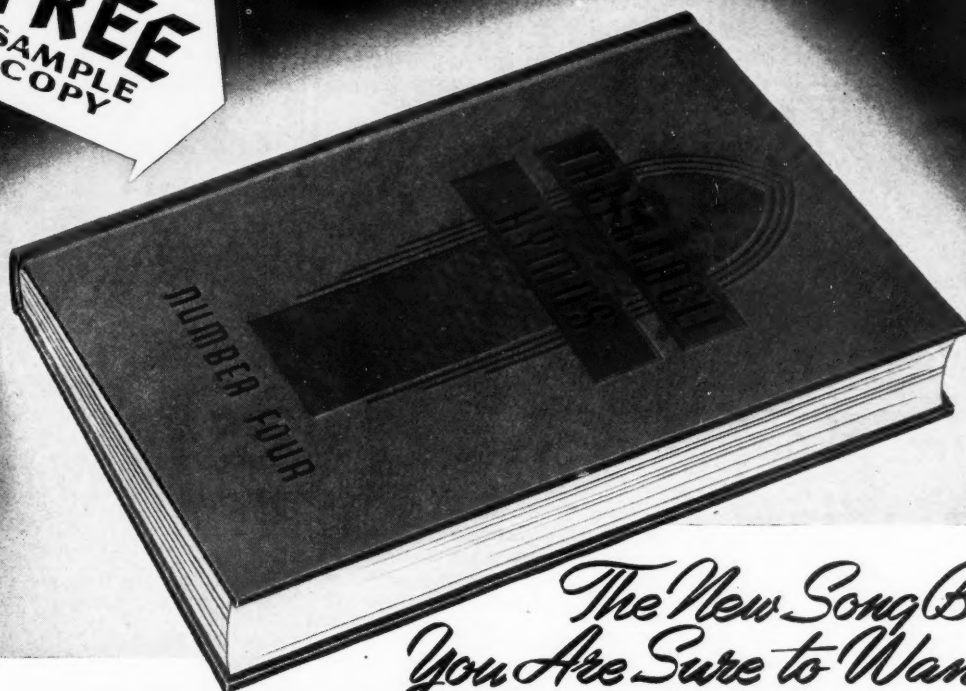
"Ours was a church that did not have a summer slump, for ours was a year-round slump. How we worked for that church! But despite all our efforts the services continued to dwindle and lost ground Sunday after Sunday until it seemed we would have to close.

"We blamed the minister. He was a godly man and would have given his life for the gospel. We blamed the young people. Some almost blamed God Himself.

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The officers of the Christian Business Men's Committee International, who are sponsoring this convention of business men, are: R. G. LeTourneau, Toccoa, Ga., well known industrialist, chairman; Arnold Grunigen, San Francisco, Calif., investment banker, vice-chairman; Paul B. Fischer, Chicago, Ill., attorney, secretary and treasurer; Dr. N. A. Jepson, Seattle, Wash.; Boyd W. Hargraves, Chattanooga, Tenn., attorney; H. E. Eavey, Xenia, Ohio, merchant and banker; Leon H. Sullivan, Philadelphia, Pa., banker; A. W. Christenson, Detroit, Mich., business executive; Rowland Hill, London, Ont., merchant. They warmly invite any business or professional man in the United States or Canada to come to Detroit to fellowship with other Christian business men in the things of Christ. —Bulletin.

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One evening when Mr. Alexander and I were in Brighton, England, one of the workers went out from the afternoon meeting to a restaurant for his evening meal. His attention was drawn toward the man who waited upon him, and there came to his heart a strong impression that he should speak to that waiter about his soul, but that seemed to him such an unusual thing to do that he kept putting it off. When the meal was ended and the bill paid, he stepped out of the restaurant, but had such a feeling that he should speak to that waiter, that he decided to wait outside until the waiter came out. In a little while the proprietor came out and asked him why he was waiting. He replied that he was waiting to speak with the man who had waited upon him at the table. The proprietor replied, "You will never speak to that man again. After waiting upon you he went to his room and shot himself." Oh, men and women, there are opportunities open to every one of us tonight that will be gone, and gone forever, before another day dawns. The time is short!

—R. A. Torrey.

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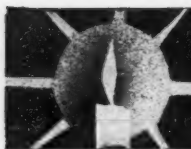
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# Truth Illuminated

★ William Norton

## "ISN'T IT SUNDAY IN THE BACK YARD TOO?"

A small boy had a little wagon that was a new possession and the delight of his heart, but when he brought it out to the front walk one morning he was told that he must play with it at the back of the house. "This is Sunday," added the father by way of explanation. The boy obeyed, but he questioned wonderingly as he trudged away, "Isn't it Sunday in the back yard too?" *It is to be feared that there is a good deal of Sunday observance that is only a front-door affair; it does not cover the back yard, nor even reach so far as the kitchen.*—Forward.

\*\*\*

## HOW MUCH DO YOU WEAR?

A missionary at home on furlough was invited to a dinner at a great summer resort, where he met many women of prominence and position.

After dinner he went to his room and wrote a letter to his wife. He said:

"Dear Wife: I've had dinner at the great Hotel —. The company was wonderful. I saw strange things today. Many women were present. There were some who wore, to my certain knowledge, one church, forty cottage organs, and twenty libraries."

In his great longing for money to provide the gospel for hungry millions, he could not refrain from estimating the silks, satins and diamonds of the guests at the dinner in terms of his people's need.

*If God sends us money to send to perishing millions the good news of a Saviour from sin, and we spend it in needless luxuries, what does He think of it?*—Author Unknown.

\*\*\*

## HONORING A NAME

The story is told of a soldier in the army of Alexander the Great, who was brought before the great world-conqueror for court martial. When the emperor had listened to the charges and the evidence, he turned to the soldier facing condemnation, and said,

"What is your name?"

"Alexander!" was the reply.

Again the emperor questioned, "What is your name?"

And the second time the soldier answered, "Alexander!"

With a cry of rage, the emperor roared, "I say, what is your name?"

And when the soldier answered for the third time, "Alexander!" the great general angrily replied, "You say your name is Alexander? You are found guilty of your crime as charged, and now you must pay the penalty. Either change your conduct or change your name, for no man can bear the name of Alexander, my name, and do the things that you have done."—Donald J. MacKay, in *Unfeigned Faith*.

## PRAYER

"Is any among you suffering? Let him pray" (James 5:13). Dr. T. Bulkley, the distinguished mental specialist, addressed the British Medical Association in these words: "As an alienist, and one whose whole life has been concerned with sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of the spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer."—*The Threefold Cord*.

\*\*\*

## AT YOUR OWN DOOR

A rescue missionary was lecturing where he was unaccustomed to speak. He said that every Christian, however poor or busy, could do personal work for Christ, if willing. After the lecture a woman said: "What can I do? I am a poor widow with five children to support. How can I find time to go to anyone about Christ?" "Does the milkman call at your house?" "Of course." "Does the baker?" "Yes." "Does the butcher?" "Yes," was the curt reply, and the woman turned away.

Two years after, the man of God spoke in the same place. After the service a woman said, "I am the person who was vexed with you when you asked whether the milkman and baker and butcher visited me. But I went home to pray. God showed me my duty. Through my humble efforts five persons have been led to the Saviour, and they all are consistent working members of the church."—*Home Study Quarterly*.

\*\*\*

## BEFORE GOD'S ALL-SEEING EYE

John Wesley once said, "If you believe that God is about your bed, and about your path, and spieth out all your ways, then take care not to do the least thing, nor to speak the least word, nor to indulge the least thought, which you have reason to think would offend Him.

Suppose that a messenger of God, an angel, were now standing at your right hand, and fixing his eyes upon you, would you not take care to abstain from every word or action that you knew would offend him? Yea, suppose one of your mortal fellow servants, suppose only a holy man, stood by you, would you not be extremely anxious how you conducted yourself both in word and action?

"How much more cautious ought you to be when you know, not a holy man, not an angel of God, but God Himself, the Holy One, is inspecting your heart, your tongue, your hand, every movement, and that He himself will surely call you to an account for all you think, speak, or act!"—*The Church of God Evangel*.

## THE FAITH THAT SAVES

The belief which is mere intellectual conviction has never saved a man yet, but the belief which means the surrender of the whole life to Christ is the belief which brings life and salvation.

Two boys stood on the edge of a frozen pond. One of them said to the other, "Billy, I believe it will bear." "Do you?" said the other. "Yes." "Then get on." "No," said he; "no, I don't want to." "Then," said the other, "you don't believe it will bear."

He was right. If a man stands outside the finished work of Christ, and says, "I believe that; I believe its philosophy; I believe that is enough to save a man," that man is never saved.—*Northfield Echoes*.

\*\*\*

## THE DIVINE TOUCH

I stood one evening watching the pure white flowers on a vine encircling the veranda. I had been told that the buds that hung with closed petals all day, every evening near sunset unfolded and sent out a peculiar fragrance. The miracle was more than I had anticipated. A feeling of silent awe possessed me as I saw bud after bud, as if under the touch of an invisible hand, slowly fold back its leaves until the vine was filled with perfect blossoms, most beautiful and sweet. I said, "If the finger of God laid upon these, His flowers, can do this in a way beyond the power of human study to explain, cannot the same divine touch, in ways we know not of, do as much for human hearts?"—John Hall.

\*\*\*

## TRULY ALIVE!

We are told that when Nansen started on his Arctic expedition he took with him a carrier pigeon, strong and fleet of wing. After two years—two years in the desolate Arctic regions—he one day wrote a tiny little message, and tying it under the pigeon's wing, let the bird loose to travel two thousand miles to Norway. And, oh, what miles! What desolation! Not a living creature! Ice, ice, ice, snow and death! But he took the trembling little bird and flung her up from the ship—up into the icy cold air! Three circles she made and then, straight as an arrow, she shot south; one thousand miles over ice—one thousand miles over the frozen wastes of ocean, and at last dropped into the lap of the explorer's wife. She knew by the arrival of the bird that it was all right in the dark night of the north.

Even as thus Mrs. Nansen knew her husband was alive in the frozen North, so people who knew Barnabas and knew how he lived could not doubt that Christ was alive. Barnabas, "full of the Holy Ghost," could say: "Christ liveth in me."—Robert G. Lee, in *Glory Today for Conquest Tomorrow*.



## The Story of the Scofield Reference Bible

(Continued from page 66)

**School Times:** "I received Jesus Christ as my Saviour. Instantly the chains were broken, never to be forged again; the passion for drink was taken away."

Yet this charge of drunkenness was revived many years later. Rumors were started that he had a number of relapses. It was at a time when he and the writer enjoyed blessed fellowship in ministering in different places. Some person inquired of the writer, "Is it true that Dr. Scofield has become a backslider and now and then drinks heavily?" I began to investigate at once. I told my informant that we had ministered together in New York, and Sea Cliff, N.Y., Detroit, Mich., St. Louis, Mo., Toronto, Can., and elsewhere, but there was not the slightest evidence that Dr. Scofield had taken again to drink. Then, asking the brother from whom he had heard the rumor, he mentioned a certain physician in Boston.

On my next visit to Boston I called on the doctor and asked him about this charge. He denied having said it, and added, "Better ask —," mentioning a well known preacher. I called on him. My question was answered, "I never said any such things, but you ask —," and the name of another preacher was given. Finally the trail led to East Northfield where Dr. Scofield had been pastor. And here it fizzled out completely. After this unpleasant task of hunting down a false rumor, Scofield and I lunched in the Park Avenue Hotel in New York. When I told him the story, his eyes filled with tears. I recall his words: "Gaebelein, for weeks I felt that somebody was talking about me. Here and there people seemed to draw away from me. I shall never forget your truly Christian service."

The writer is now the only surviving associate and consulting editor called by Dr. Scofield to assist in the preparation of the Reference Bible. It is not out of order in connection with these preliminary remarks, to mention their names.

**Henry G. Weston, LL.D.**, was for a number of years president of Crozer Theological Seminary, Chester, Pa., then a conservative institution (Baptist). He wrote a brief exposition of the Gospel of Matthew under the title, *The Genesis of the New Testament*.

**James M. Gray, D.D.**, then dean of the Moody Bible Institute, and author of numerous books of biblical exposition; too well known to the present generation to need further mention.

**William J. Erdman, D.D.**, an able, logical, and spiritual teacher of the Word of God; author of numerous pamphlets and booklets.

**Professor W. G. Moorehead, D.D.**, professor in Xenia (Ohio) United Presbyterian Seminary; a splendid, analytical instructor in the Bible.

**Elmore Harris, D.D.**, president and founder of the Toronto Bible Training College; pastor of the Walmer Road Baptist Church, Toronto, Ont.

**Arthur T. Pierson, D.D.**, a brilliant preacher, as well as author of several ex-

cellent books, such as *New Acts*, *The Heart of the Gospel*, *The Crisis of Missions*, etc.; editor of *The Missionary Review of the World*. Dr. Pierson for many months supplied the pulpits of the London Metropolitan Tabernacle during Spurgeon's illness, and the Fifth Avenue Presbyterian Church, New York.

**Arno C. Gaebelein, D.D.**, the youngest in years.

These seven brethren were called to act as consulting editors. In acknowledging the help given by these seven consulting editors, Dr. Scofield mentions prominently in his introduction several other scholarly men who were of much help to him: Professor James Barrelet, of the Lausanne Theological faculty; Professors Sayce and Margoliouth, of Oxford; Walter Scott, of Bristol, and Charles R. Erdman, of Princeton.

Being then the only survivor of the original group of consulting editors on the Reference Bible\*, I have been asked by Dr. Will H. Houghton, president of the Moody Bible Institute and editor of the *MOODY MONTHLY*, to write a brief history of the Reference Bible. I consented gladly, for I am in possession of certain facts connected with the origin of this good work hitherto not fully known to the household of faith. There is also a most interesting background connected with the Bible study movement in this country during the last sixty-five years, which will be greatly appreciated by all believers.

\*For about twenty-five years, these seven consulting editors chosen by Dr. Scofield appeared on the title page of the different editions of the Reference Bible. Some ten years after the death of Dr. Scofield, the Oxford University Press added to this list the name of Dr. W. L. Pettingill. We mention this to avoid any misunderstanding.



## Soldiers ★ Sailors ★ Marines and Coast Guard

(Continued from page 83)

When Lincoln was slain, James A. Garfield, then in New York, spoke from a Wall Street balcony to an angry crowd about to hang some men who had orally endorsed that foul deed. He said: "Lincoln is dead, but God lives to vindicate his character and work. Take no man's life to do it while Omnipotence is pledged for the work," little thinking that he, too, would fill a martyr's grave.

When the Republican Convention in Chicago met to choose a leader, the competing factions were all day Sunday working for their favorites. But James A. Garfield was found in a little Christian church, honoring God with his matchless intellect, and on Monday, God and the convention honored him with the nomination as Lincoln's successor to the highest position of honor in the greatest nation on earth. When he was inaugurated he impressed a warm-hearted kiss on the cheek of his old Christian mother, as much as to say, "But for your teachings I should never have been here."—From *Corner Stones of Character*, by John V. Farwell.



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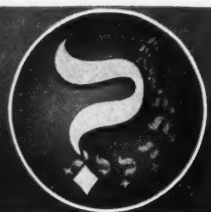
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# Practical and Perplexing Questions

★ Nathan J. Stone



The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender.

—PAPQ—

## THE SECOND DEATH

W.E.A., Memphis, Tenn.

**Question:** What is the meaning of the second death in Revelation 20:14?

**Answer:** This verse of Scripture is used by "Jehovah's witnesses" and others in support of their erroneous and pernicious theory of annihilationism. Such show complete ignorance of the meaning and use of the word death in the Scriptures. That there is continued and conscious existence in a life to come for both saved and unsaved is clearly seen by such scriptures as Matthew 3:12; 8:12; 25:46; 26:24; John 3:36; 5:29; I Thessalonians 1:10; II Thessalonians 1:8, 9; I Timothy 6:9; II Peter 2:17; Revelation 14:10, 11, and many others. The term "second death" simply means final and irrevocable judgment. The Lord Jesus Himself said of those thus judged, whose "worm dieth not" and the "fire that shall never be quenched" (Mark 9:43-48). The word hell in Revelation 20:14 is Hades and not the hell of Mark 9:43-48, which is Gehenna in the Greek and is synonymous with the unquenchable fire of this passage, and the lake of fire of Revelation 20:14.

—PAPQ—

## THE CHRISTIAN AND SIN

L.G., St. Joseph, Mo.

**Question:** In the light of I John 1:8, 9, how explain I John 3:8, 9?

**Answer:** There is no contradiction. We must make a distinction here between sin in principle and sin in practice. I John 1:8 declares that we all have sin, that is, in principle. But if this principle or nature of sin issues in practice, then for the saint there is confession, forgiveness, and cleansing. John wrote this epistle in order that we *may* not sin (I John 2:1, R.V.), but immediately adds that if one does, there is an Advocate, a Helper. The saint *may* possibly sin. There is no complete eradication of sin in this life. It is possible that in chapter 3 the apostle was combating an ancient heresy that sin concerned only the body, not affecting the spirit, and that therefore a believer could sin at pleasure and without defilement. To this he replies that the child of God cannot so sin, and that sin, far from being such a light matter, is of the devil. At any rate in 3:9 he refers to sin as a *condition*, and as such, wholly inconsistent in a believer. The life of Christ and a life of sin *cannot* exist and go on together in one born of God.

## CAIN AND ABEL

C.B., Lackawanna, N.Y.

**Questions:** (1) Were Cain and Abel necessarily the first children of Adam and Eve? (2) Were they twins?

**Answers:** (1) Cain and Abel may not necessarily have been the first children of Adam and Eve, but there is everything about the narrative to indicate that they were, nor would it be necessary for the Bible to state it in so many words for us to so understand. What would be more likely in the very beginnings of the human race than to mention the names of the firstborn ones! What else can explain the remarkable words of Eve (Gen. 4:1) upon the birth of Cain than that in him, as a firstborn child, she should see a token (if not, to her, the realization) of the fulfillment of the promised seed of Genesis 3:15. (2) The notion that Cain and Abel were twins is by no means new, having been advanced by the medieval Jewish commentator Kimchi. It is based partly upon the omission of the word *conceive* in connection with the birth of Abel, and partly upon the Hebrew words translated "and again she bare." But Hebrew usage does not warrant such an understanding. In fact, it favors the opposite. As for the omission of the word *conceive*, this is the case in the record of many births in the Old Testament (Gen. 4:20-22, etc.). If upon this basis Cain and Abel were twins, we might just as well suppose Dinah and Zebulun were twins (Gen. 30:19-21). The word for twins found in other places is not found here as one might have expected it if it had been so. The notion is without any basis of support. The sense of the entire passage is against it.

—PAPQ—

## SIN OR SIN-OFFERING

G.H., South Holland, Ill.

**Questions:** (1) Can the word translated sin in Genesis 4:7 also be translated sin-offering? (2) What is meant by "unto thee shall be his desire, and thou shalt rule over him"?

**Answers:** (1) The word translated sin in Genesis 4:7 is also translated sin-offering, although it is not so used till after the Exodus. In this sense the word could have a double significance in Genesis 4:7. (2) From the sense of the passage it is evident that Cain had not been "doing well," and it was because of sin at the door. Instead of rejecting that sin which had its desire toward him to dwell within him, he yielded to it and it became one with him. Some picture sin here as a wild beast ready to spring with desire toward its victim. God says to Cain here, "But thou shouldest rule over it." If the word sin is translated

sin-offering, then it may be used as pointing out to Cain the way of acceptance before God, which is the very way he appears to have refused. God is saying to him in effect: "If you do not well, it is because of your own sin and not because of Abel's good, and the remedy for sin is a sin-offering which is at hand, even now couching at the door of the fold. Take it and be accepted."

—PAPQ—

## THE GOSPEL PREACHED TO THE DEAD

J.T.J., Sagamore, Pa.

**Question:** What is the meaning of I Peter 4:5, 6?

**Answer:** Believers were being evil spoken of and regarded with hostility by the heathen for that abstention from the lusts of the flesh and purity of life demanded by faith in Christ. Peter simply states that such will certainly be judged for it in the judgment of the quick and dead. This judgment of the dead leads the apostle to think of another class of dead (v. 6). These are not the dead—there is no article in the original—but *some* that are now dead. They were probably believers who in the ordinary course or by violence had died (since the judgment of physical death was still upon all, saved or unsaved). Even Christ thus suffered (I Pet. 3:18; 4:1). At a time when the fires of ridicule and persecution were beginning to flame fiercely, believers needed to be assured that bodily or violent death, or fleshly trials and judgments, according to the will of men, in no way defeated the gracious design of the gospel. Though dead physically, such were more than ever alive, according to the will of God, in the spirit.

—PAPQ—

## A WORLD BEFORE ADAM

K.G.C., Sparta, Mich.

**Question:** Is there a theory which advances a world inhabited then devastated by judgment between Genesis 1:1 and 2?

**Answer:** There is such a view. In the first place the Hebrew words translated "without form and void" (Gen. 1:2) appear elsewhere in the Scriptures with such a connotation (Isa. 34:11; Jer. 4:23). In this connection, Isaiah 45:18 is said to imply that the world originally was not created a desolation and waste, as in Genesis 1:2. The view is also based upon the translation of the word rendered "was" as "became." This word is frequently so translated elsewhere; see especially in this connection Jeremiah 50:22 and Ezekiel 36:35. The Hebrew verb translated "was" (Gen. 1:2) would not need to be present at all if that is all

it meant, for it is frequently omitted and simply understood. This would lend support to the translation of the word as "became." Passages which are regarded as intimating the presence upon earth of a previous race of beings are Ezekiel 28:12-15 and Isaiah 14:9-14. This view is held not only by theologians but by scientists also, although there is difference of opinion about it by persons equally sound in the faith. Two books which strongly support this view are *Earth's Earliest Ages*, by G. Pember, and *The Biblical Story of Creation*, by G. Bartoli, a scientist.

—P&PQ—

#### GAMBLING AND CHANCES

B.S., Holtsville, L.I., N.Y.

**Question:** Is it wrong in the light of Bible teaching to buy chances?

**Answer:** It is wrong to buy chances on anything, and certainly such a plan should not be used to raise money for a church. There may be no biblical injunction which specifically forbids this, but the whole moral tone of the Bible and a life of faith leaves absolutely no doubt about it. Buying a chance is a form of gambling, than which there is scarcely a more dangerous and soul-destroying vice. Buying a chance is gambling on something for nothing, which is certainly a form of covetousness (Exod. 20:17; Rom. 7:7). It is a stumblingblock to many, and therefore a Christian should not practice it (I Cor. 8:13). If it is a matter of doubt in a believer's mind it should be abandoned (Rom. 14:23). Spiritually-minded Christians do not engage in it. For the church to practice it is to disparage the Spirit of God, to degrade faith, and to lower itself in the eyes of the world.

—P&PQ—

#### CREATOR OF EVIL

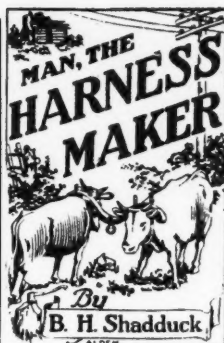
C.W.P., Louisiana, Mo.

**Question:** What is the meaning of the words, "I [God] create evil" (Isa. 45:7)?

**Answer:** As you say there can be no contradiction here to the biblical portrayal of God's character. Obviously it is not *moral* evil which is in view here. It is interesting to note that this striking passage of God's sovereignty and providence has to do with the Persian prince Cyrus as the instrument of God's purpose. In view of the Persian "dualism" of light and darkness, good and evil, this passage may indicate "that there is no power, either of good or evil, independent of the one supreme God." In the first place, the word evil here is contrasted with peace, and so suggests disaster and calamity as the opposite of peace. Certainly God's judgment and wrath legitimately expresses itself in this way. In the second place, the word evil here is not the word for sin, but rather that which is bad, and may also suggest judgment, such as the evil afflictions which often come upon people for sin, and perhaps may include the chastenings which though grievous may ultimately bring peace to those exercised by them.

—FOR VICTORY: BUY BONDS—

October, 1942



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## INTERNATIONAL UNIFORM

# Sunday School Lessons\*



★ Harold L. Lundquist

October 11

### LOYALTY TO CHRIST

Mark 2:14-17; John 6:66-69; Philip-  
pians 3:7-11

**Golden Text:** *What things were  
gain to me, those I counted loss for  
Christ.—Philippians 3:7.*

**L**OYALTY is undoubtedly one of the finest traits of mankind. Because of its strength, its fidelity to duty, etc., shrewd men have learned to play upon man's loyalty, making it serve evil and ignoble ends. Unworthy causes, having thus gained the interest of man by fair means or foul, have demanded blind loyalty. Even in the carrying out of crime there has been the suggestion that there is some kind of a code of honor, a loyalty among thieves.

All this does not change the fact that there is a high and holy impulse in man to stand true to the right; and in the Christian, to be found ever loyal to the Christ, whose we are and whom we serve. Faith in Christ (our lesson of last week) is rightly followed by loyalty to Him. It manifests itself in three ways.

#### I. Following Christ (Mark 2:14-17).

Without obedience there is no use talking about loyalty. When Jesus said, "Follow me," Matthew (Levi) arose and followed. He was a sinner (v. 17), a man of the despised calling of tax-gatherer (v. 14), but he was ready for the call of Jesus.

Notice also that following Christ carries with it the privilege and obligation (it is both) of making Him known to our friends. Matthew did not wait until he had made a new circle of friends and then invite them to a feast. He celebrated his entrance upon the new life of faith by a friendly and effective testimony before his friends who were publicans and sinners. They who were outside the pale of polite society needed such a witness, and for Matthew it was the golden opportunity to speak a loyal word for Christ.

Notice the words of Jesus in verse 17. It is not good people, satisfied in their own self-righteousness, who get to heaven. It is sinners, saved by grace, who will there magnify the Saviour's name.

#### II. Faithfulness to Christ (John 6: 66-69).

It is one thing to begin, but quite another to persevere in well doing. Jesus had been doing many miracles and a host of followers had flocked to Him. He had not only done great deeds, but had spoken beautiful words about the Fatherhood of God, the power of the Holy Spirit, etc. He had fed the five thousand, and they liked that, too.

But now He had talked about a broken body, about partaking of His flesh and

His blood, and they did not like it. This reached too deeply into the necessity for a personal spiritual experience, and one that spoke of sacrifice, and many of the disciples "walked no more with him" (v. 66). Their interest was at an end. It had been an interlude in their life, and now they turned to other interests less difficult and demanding.

How perfect a picture of the "religious experience" of multitudes of men and women in our day. They are in all our communities and in every church.

The true disciple, however, stands truest in just such an hour. "We believe," said Peter, and he spoke better than ever before in his life. "We don't understand everything [that's the thought back of "To whom shall we go?"] but we believe, and we will stand fast." Blessed words of loyalty!

Observe that Peter and his brethren recognized Christ as the "Holy One of God," that is, God's Son in a unique and intimate sense, One close to and participating in the holiness of God. Loyalty will not hold on any lesser concept of Christ. There is no incentive to real service and sacrifice in the watered-out religious faith of the modernistic liberal!

#### III. Forsaking All for Christ (Phil. 3:7-11).

There were a number of things in the life of Paul as a natural man of which he was justifiably proud, but which in the light of his relationship to Christ paled into insignificance. The best this world can offer looks like rubbish (v. 8)—which it really is—when one catches a glimpse of Jesus Christ.

*"Turn your eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow  
strangely dim  
In the light of His glory and grace."*

However, that experience of Paul's was only the beginning of a life of devotion to the Lord, which is expressed in words the depth of which we cannot fully plumb. What does it mean to know "the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death"? We do not fully know, but certain we are that it speaks of a fellowship with Christ that is very deep and intimate; a life of power, because He lives in and works through the believer; a sharing with Him of the hatred and bitterness of the world, yes, of death, if need be, for Him, in the assurance of resurrection.

This is an "all out" Christian experience, nothing held back, nothing thought to be too difficult or trying—everything gladly given in unstinted love and devotion to Christ. We are talking much these days of being "all out" for our country, and we want to be that; but, oh,

how the Christian church is languishing for the want of those who will forsake all to follow Him in complete faithfulness.

October 18

### GROWTH IN CHRIST

Luke 2:40-52; II Peter 1:1-8

**Golden Text:** *But grow in grace,  
and in the knowledge of our Lord  
and Saviour Jesus Christ.—II Peter  
3:18.*

**F**AITH, Loyalty, Growth—the order of our lessons is excellent. He who truly believes in Christ soon finds loyalty as the only fitting expression of his faith. And he who follows Christ in true devotion will find that he has grown up to manhood in Him.

Growth is a normal thing. We expect it of the child, and when it fails we know that something is wrong. Just so there is something very decidedly wrong in the life of the Christian who fails to grow in grace. If a child fails to grow we are alarmed, but if a Christian does not grow we hardly notice it, or at most only express our regret. We need a revival.

#### I. Normal Children Will Grow (Luke 2:40-52).

While Christ was God manifest in the flesh, He was at the same time true man, and as a boy He developed and grew in a normal way.

Unless we meet the tragedy of arrested development we need have no concern about the fact that a child will grow physically, mentally and spiritually. The Lord has placed in the babe in a mother's arms the potential qualities of the man or woman to come. Our chief responsibility is to provide the opportunity for the development of those abilities and qualities which the child has, and of guiding that growth in the right direction.

That is all a parent has to do, but it is enough to call for all the wisdom, judgment, patience and skill of the best of us. Yes, and even that is not enough, we need the wisdom of God and His grace upon our lives to do this vital work as we ought to do it.

The qualities in a boy or girl which will count gloriously for God may be dreadfully effective for Satan if we permit him to get control of our children. May God help us to be alert and skillful in rearing our boys and girls.

While it is true that we can do more for the guidance of physical and mental growth than spiritual (because that is a matter of the grace of God), we can lead the steps of the little child to the house of God; we can teach him to pray and to trust God, and we can set an example of godly living before him. That is all we can do; but again we say, it is enough to demand our best effort and more.

Just as normal children will inevitably grow, so we would note that

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## II. Normal Christians Will Grow (II Pet. 1:1-8).

In Christ there are "all things that pertain unto life and godliness." There is no need of some added experience, or some new and striking endowment, for all the unbelievably great possibilities of Christian grace and growth are in Him. We need only to recognize that fact and yield to Him, and there will be the full development of Christian life and experience.

We have, in practice, so far departed from the normal in Christian life that we can hardly believe that the above is true. In place of the normal Christian life according to God's standard, we have established a standard based on the average Christian life. If we equal it we are satisfied, and if perchance we surpass it we count ourselves among the "more spiritual" ones. And all the time the average standard is far below the normal Christian life which God not only expects, but is ready to enable and empower us to live.

Peter tells us in this passage that the great and precious promises of God in Christ are not only to enable us to escape the corruption of this sinful world, but to go on to a place where we will neither "be barren nor unfruitful" Christians. How will this come about? Verses 5-7 tell us.

Faith supplies in itself (rather than "add to," v. 5), if there is "diligence" (that is, true Christian devotion), a number of other splendid qualities. First comes "virtue"—really moral courage, or nobility of character. What a fine step forward! Then comes "knowledge," that is, a discernment which will give practical skill in effective daily living for Christ. Such spiritual discernment will naturally lead to "self-control"—something much needed by most Christians.

The self-controlled one will always have "patience," that is, the endurance to stand every hardship and trial. We need to be more patient not only with others, but also with ourselves, even in this matter of Christian growth of which we are speaking.

A life like that is a life of "godliness," which will blossom out into real "brotherly kindness." There isn't too much of that in the world today, even among Christians. Let's revive it! Then what? The one who loves his brother will love the whole world (charity, in v. 8, should read "love"). Why not? Are we not all brethren who know Christ, regardless of race, position, or creed?

Let such virtues "abound" (v. 8), and no Christian life will lack in rich fruitfulness for God in Christ. If Christian people would let the new life within them grow, it would surprise us and them what God would do through them for His own glory. Who is ready to take God at His word?

October 25

### STEPS TOWARD SOLUTION OF THE ALCOHOL PROBLEM

Ecclesiastes 10:17; Amos 5:21-24;  
Romans 14:19-21; II Corinthians 6:17; I Peter 4:1-5

October, 1942

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**Golden Text:** Let judgment run down as waters and righteousness as a mighty stream.—Amos 5:24.

**L**ET'S do something about it! That is the right word regarding the liquor problem now. The time is past for theorizing or deploring—we need action. The liquor interests have redoubled their efforts of late because they fear the aroused public opinion of decent Americans. Why do not America's 65,000,000 church members say the word now, and curb this awful thing which is threatening to destroy us?

Our lesson gives some steps in the right direction, for it speaks of

**I. Right-minded Rulers (Eccles. 10: 17).**

National leaders should set the example for the people—an example of sobriety, of clear-headed thought and full devotion to the cause of our country. Are they doing it? We quote: "Washington is the wettest spot in the nation. The per capita consumption of alcohol in the District of Columbia is almost twice that of the wettest state in the Union. In 1940, 4.26 gallons were consumed for every man, woman and child. Nevada, the wettest of all our states, consumed 2.65 gallons per person. There at Washington where they need the clearest heads, the steadiest nerves, and the highest morals, they are drinking the most booze" (Dr. I. M. Hargett). What about 1942? Those who have been able to observe, indicate that conditions are probably worse now!

The Secretary of War and the Secretary of the Navy have insisted on the desirability of the sale of beer in service canteens. No wonder the *Brewers' Digest* of May, 1941, gloated, "One of the finest things that could have happened was the insistence by high ranking officers to make beer available in army camps. . . . Here is a chance for the brewers to cultivate a taste for beer in millions of young men."

America had better wake up!

Right-minded rulers need the support of

**II. Right-Spirited People (Amos 5: 21-24).**

God has no pleasure in the religious observances and the pious words of a people who profess to worship, but who come with unrepentant hearts and unclean hands.

He takes no delight in attendance upon church services; He does not listen to the strains of sacred music, beautiful though they may be; He does not accept the rich "offerings" of those who live in unforsaken sin, and who think to buy favor with Him by paying for magnificent church buildings or supporting beautiful church services with money gotten unjustly or by harming their fellow man.

Can God bless the man (or his money) who profits either directly or indirectly from the sale of intoxicants? Amos has the answer. Let us heed his plea that righteousness should run through our national, as well as our personal lives, "as a mighty stream."

The responsibility of rulers and of the people in general is clear, but even greater is the responsibility of and the need for

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**III. Right-Living Christians (Rom. 14:19-21; II Cor. 6:17; I Pet. 4:1-5).**

We have already suggested that there are 65,000,000 church members in America. If they were all right-living Christians there can be little question that they would long since have eliminated the liquor business, for it is certainly most unchristian. Apparently they are either not real Christians, or they are asleep to their responsibility. Our Scriptures in this section tell us that in a true Christian life there is

**1. No offense (Rom. 14:19-21).**

The question here is that of eating meat offered to idols, which does not concern us; but the great Christian principle here stated is of the highest importance and bears directly on our daily life. We need an awakening of conscience among Christians about the giving of offense to those round about them.

None of us lives to himself (Rom. 14:7). Everything we do counts either for or against Christ. Such an ordinary (we regret) thing as staying away from church service speaks to the world and especially to our neighbors of our loss of interest and respect for the worship of God. Apply that principle to the use of any alcoholic beverage, and every Christian must be a total abstainer.

**2. No Compromise (II Cor. 6:17).**

We have come to the unscriptural and deeply dangerous viewpoint that if a Christian wants to compromise a bit with the world, the flesh and the devil, that's his "business." God does not think so. He says, "Come out from among them, and be ye separate." The weakness of the church on this matter of liquor is that too many of the 65,000,000 are guilty of the sin (and that's what it is!) of compromise.

**3. No Worldliness (I Pet. 4:1-5).**

Here again the assumption of many is that there are two groups in the church—worldly Christians and spiritually-minded ones, and that each is as good as the other. Both classes are there, no doubt about that, but God never has and never will countenance worldliness on the part of His people.

Essentially, there are just two opposing principles in this world—self-will and God's will. We are either controlled by the flesh or by the Spirit of God. Peter makes it clear that the one who claims to belong to Christ should no longer be controlled by self-will, but by

Moody Monthly



God's will. Are we ready, fellow Christians, to yield to Him?

## November 1 THE CHRISTIAN VIEW OF MARRIAGE

Genesis 2:18-24; Matthew 19:3-6;  
John 2:1-5

**Golden Text:** *Marriage is honorable in all.*—Hebrews 13:4.

THE home is not just one of the institutions of our social order, it is a part of God's plan for man. It thus holds a position of greater importance than institutions of society, and should take first place in our thinking.

Home and the life which centers in it has lost much of its meaning and value in recent decades. It is appropriate and timely to study for four weeks in our Sunday schools the foundation principles of the home and to learn how we may hinder or help it in its influence. Teachers will wish to make much of this vital series.

We begin right when we inquire what the Bible teaches about marriage, and we find the instruction plentiful and to the point. Concerning marriage, we learn of

### I. Its Origin—Ordained by God (Gen. 2:18-24).

Nations and states have marriage laws, and certain civil requirements must be met. But true marriage from the Christian viewpoint is far more than a civil contract. It is an ordinance which God Himself ordained from the beginning for the welfare of man.

As Adam gave names to the animals (which, incidentally, tells of his intelligence and ability) they passed before him. It became evident to him that there was no true fellowship between man and beast, that there must be a "help meet" for man, one of his own kind, with his capacities of personal being.

God quickly and adequately meets every real need of man, so He created out of Adam's own flesh one who was to be his true companion. "If man is the head, she is the crown," said Matthew Henry. "The man was dust refined, but the woman was dust doubly refined, one move farther from the earth. She was not taken out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

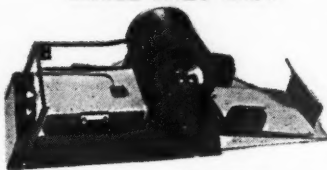
So God ordained marriage, but down through the ages man has seen fit to tamper with God's holy arrangements, adjusting them to suit himself, so we need to be reminded of the truth.

### II. Its Control—Not Subject to Man (Matt. 19:3-6).

Because of the hardness of man's heart Moses permitted divorce (Mark 10:4, 5), but God did not so intend it from the beginning. The Jewish rabbis had so stretched the interpretation of that act of Moses that a wife could be divorced for almost any reason. The same was true among heathen nations.

Our Lord makes it very clear that man has no authority to determine such matters at all, that the union of life in true marriage is by the act of God, and that no man has power to sunder such a

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relationship. There are many difficult questions centering around this whole matter which we cannot attempt to solve here, but in considering them let us never forget the fundamental fact, that the marriage relation is subject to God's law rather than that of man.

The whole trend of thought on marriage has been away from its sacredness as a divine institution, and we need to return to a proper appreciation of it as such. All too often, marriages are mere civil agreements, hastily made before a justice of peace. We need to encourage our young people to recognize

### III. Its Dignity—Sanctioned by Christ (John 2:1-5).

The wedding ceremony tells us that marriage "is an honorable estate, instituted by God in the time of man's innocence, confirmed by the teaching and hallowed by the presence of our blessed Lord, and likened by St. Paul to the holy union that exists between Christ and the Church; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly and in the fear of God."

At the very beginning of His public ministry Jesus performed His first miracle as His share of a wedding feast. It is true that He does share every occasion of joy and sorrow of His people, but it seems to be significant that this first occasion for His miraculous power was a wedding.

He was there to rejoice with and to bless those who had exchanged their vows in marriage. Should He not be the unseen guest at every wedding? Whether in the home or in the church; whether the occasion be a simple or an elaborate one; whether a host of friends attend or only the witnesses—always and everywhere Jesus Christ should be recognized as the One who stands by to bless, and to unite the two lives for His own glory.

This means that the ceremony should be a Christian one, with prayer a vital part of it, and the will of God paramount. Then indeed, God may and will join together that which no man can put asunder.



## The Divine Must

(Continued from page 71)

contemporaries, if only we will act as Zacchaeus acted by faith. The gospel of Jesus Christ does not create an environment to offer salvation, it provides salvation; and that takes care of the environment, no matter how hard a place circumstances may have placed us in. Christ Jesus specializes in saving desperate cases. If you study Him closely in the Gospels you will notice that He always saved a man or a woman just where they were—near a well, or spiked on a cross. But He never saves anyone until that one gives Him room in his heart and house.

"Today I must abide at thy house." I pray God this sentence will ring in your ears until you lift the latch by faith and

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let the Lord of life in. Make haste, my dear friend. This is what the Saviour required of Zacchaeus. Life is so cheap today, and the press of the crowd is getting so godless and yet so restless. They tell us that 4,566 people are dying a natural death in this amazing world every hour; many in Christ and blessed in death with a blessed hope; the great majority, however, Christless and heading for a Christless grave. Oh, that my voice could reach this graveyard of a world for Christ and tell men before it is too late that what they do with the Lamb of God, who alone takes away the sin of the world and the sins of men, depends upon what God is going to do with them.

The Saviour is beside you now, friend, waiting to take up that old piece of canvas, that sin-stained life of yours, weak and desperate and helpless. He is longing as He waits for your *shall* to His *must* to change by regeneration the ugly into the lovely, the weak into the strong, the sad into the glad, the broken vessel into a new vessel, under the touch of the Redeemer's sacrificial fingers and power. "Today I must abide at thy house."

I offer you in these pages and through them a new heart, a new spirit, a new name, a new song, a new life, a newly created body wherein Christ dwells, if you will only confess yourself before Him

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as a sinner now and call upon Him, whose precious blood can set the vilest free, to save you from your sins. Will you do that as Zacchaeus did, with haste? Will you quietly open the door of your heart, come down as Zacchaeus did from his lofty perch into the dust, where so many of us need to get in humility, and lift the latch of your heart's door by faith and say, "Gladly, Lord, will I receive Thee now?"

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). If I were to ask you if you believe that statement you would no doubt say, "I do." Then, friend, if the Saviour did come into the world to save sinners, why is it that you have not allowed Him to save you? You cannot escape my inescapable Christ.

The Holy Spirit, through this message, has brought you face to face with the divine imperative, "Today I must abide at thy house." The same lips uttered the truth in another way: "Ye must be born again." Christianity is Christ in you, in that house of yours, that heart and life for which He died.



## The "Old Man"

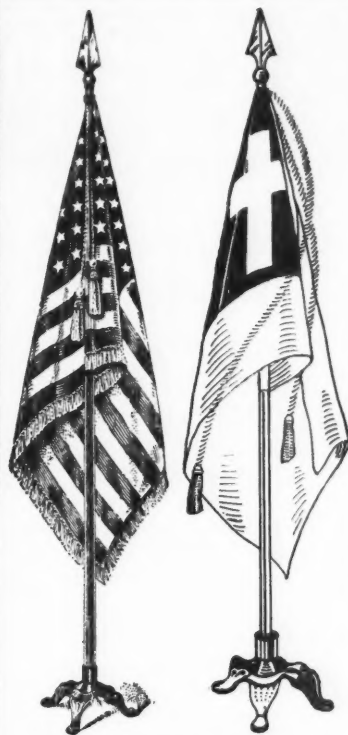
(Continued from page 73)

him. But now we see not yet all things put under him."

Satan is a conquered foe, bruised, condemned, judged, consigned, and eternally defeated, but we see not yet all this actually in vogue as it shall be when He who is perfect is come to make His enemies His footstool. By the permissive will of God, Satan is still allowed to operate for a delegated season. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (II Thess. 2:7, 8). Apparently the believer bears the same relationship to the "old man" as Jesus Christ does to the devil. The same kind of language is used in regard to both of these conquered foes—crucified, condemned, consigned, trodden under foot, put in subjection, and eventually put out of operation.

"But," gasps my almost convinced opponent, "what about that word *destroyed*? Does not Romans 6:6 say, 'that the body of sin might be destroyed'?"

Most assuredly. So does Hebrews 2:14: "might destroy him that had the power of death." In verse 8, it speaks of the fact as already accomplished, while in verse 14 it is being and will be accomplished. II Thessalonians 2:8 uses the future tense, "shall consume," "shall destroy," while we know that it is judicially an accomplished fact. Hallelujah! The old man is not eradicated or suppressed, but he is supplanted. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). Amen! The old man may wriggle, but he must not reign.



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★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



## EVERYBODY'S NEED

Romans 10:9

1. A Personal Need—"Thou."
2. A Positive Promise—"Shalt."
3. A Present Application—"Be."
4. A Permanent Result—"Saved."

—Harold E. Cole.

## GOD'S REQUIREMENT FOR SERVICE

Acts 8:26-35

- I. Prepared of God (Acts 8:26-30).
  1. Yielded to the will of God.
  2. Obedient to the Spirit of God.
  3. Alert in the service of God.

### II. Prepared Message (Acts 8:30-35).

1. Understand the Word.
2. Preach the Word.
3. Rely on the Spirit.

—Lyle C. Anderson.

## THE STORY OF THE LEPERS

II Kings 7:3-20

1. Their Condition—lepers, a type of sin.
2. Their Need—food, because of the Syrian siege.
3. Their Decision—to go and see, because there was nothing else to do.
4. Their Find—food, silver, gold, raiment.
5. Their Selfishness—thinking only of themselves when others were in need.
6. Their Repentance—decision to share with others.
7. Their Story—of good news to all.

—Walter Rothwell.

## "ABIDE WITH US"

Luke 24:29

1. A Pressing Invitation—"But they constrained him."
2. A Purposeful Invitation—"Saying, Abide with us."
3. A Needful Invitation—"For it is toward evening and the day is far spent."
4. An Accepted Invitation—"And he went in to tarry with them."

The telling effect of an invitation is in the act of acceptance. It is in that act that a man is born again.

—G. P. Burdon.

## A STRIKING THOUGHT

full of help and comfort is this, from Spurgeon: "Perhaps your Master knows what a capital plowman you are, and He never means to let you become a reaper, because you do the plowing so well."

## THE PHARISEE AND THE PUBLICAN

The Pharisee—his sins forgot—"I thank Thee, God," said, "that I'm not As any rude and common man, Like yonder vulgar publican!"

His Maker laughed. For God can smile, And is not caught by human gulle.

That "common" man He forthwith blessed,

Because he had his sins confessed.

—Charles A. S. Dwight.

## THE BELIEVER SHALL NEVER DIE

John 11:25

1. What Christ Is—the Resurrection.
2. What We Are—Dead.
3. What We Shall Be—Alive.

—Ward Avery.

## PECULIAR PEOPLE

Titus 2:11-14

1. Their Position (v. 14).
2. Their Practices (vv. 11, 12).
3. Their Prospects (v. 13).

—Elmer A. Katterjohn.

## THE SUFFICIENCY OF CHRIST

1. Jesus Christ is God's answer to the world's oldest and greatest problem—*sin*.
2. Jesus Christ is God's answer to the world's oldest and greatest fear—*death*.
3. Jesus Christ is God's answer to the world's oldest and greatest quest—*life*.
4. Jesus Christ is God's answer to the world's oldest and greatest question—*Where do we go from here?*

—R. L. Powell.

## TRUTH THAT IS GOLDEN

II Corinthians 5:17

1. The Inducement to Salvation—"therefore."
2. The Condition of Salvation—"if."
3. The Extent of Salvation—"any man."
4. The Position of Salvation—"be in."
5. The Person of Salvation—"Christ."
6. The Certainty of Salvation—"he is."
7. The Work of Salvation—"a new creature."
8. The Ejection of Salvation—"old things."
9. The Retrospect of Salvation—"are passed away."
10. The Perception of Salvation—"behold."
11. The Inclusion of Salvation—"all things."
12. The Fruit of Salvation—"are become new."

—T. M. Wright.

## A STUDY IN I CORINTHIANS 15

1. What I was—*Earthy* (v. 48).
2. What I am—*Heavenly* (v. 48).
3. What I shall be (v. 49).
4. What I ought to be (v. 58).

—S. M.

## MATHEMATICAL GRACE

II Peter 1:1-14

1. Grace and Peace be *Multiplied* (v. 2).
2. *Add* to your Faith Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness (vv. 5-7).
3. *Divide* (v. 8) your Life and Faith with Others.
4. *Subtract* Self (v. 14); also the World.

—H. A. Smith.

## THREEFOLD-SALVATION

John 14:6

*Introduction:* Man is a trinity (I Thess. 5:23; Heb. 4:12). Man is doomed in body, mind and soul (Ps. 51:5; Ezek. 18:4). However, there is

### I. Salvation for the Body.

1. Now (I Cor. 6:19).
2. In heaven (I Cor. 15:42-50).

### II. Salvation for the Mind.

1. Now (Phil. 2:1-8).
2. In heaven (I John 3:1-2).

### III. Salvation for the Soul.

1. Now (Ps. 34:22).
2. In heaven (Jude 24).

Even as salvation includes all three parts of man, so judgment includes all three parts of man.

—Wilbur Siddons.

## SOUL-WINNING

Soul-winning is the work of the Church. Jesus Himself said, "Follow me, and I will make you fishers of men." The aim and object of every church authorized of God is the salvation of the lost; and if we are not accomplishing this, we have no right to claim to be in any sense performing our duty as the Church of God. Some time ago in an association meeting I heard a church letter read something like this:

"Members received, none. Dismissed, none. Died, none. Married, none. Given to missions during the year, nothing. Paid pastor, nothing."

"Brethren, pray for us that during the next year we may hold our own."

Can anybody dare say that such a church is the Church of God? It makes no difference what its name may be, or what its doctrines are. The Church of Christ should be constantly leading souls from darkness into light. It is a band of believers, not only keeping house for Christ, but multiplying in Christ.—Len G. Broughton.



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October, 1942

## MY TESTIMONY AND MY PRAYER

Lord of my life, henceforth I bear  
The name of Christian everywhere;  
And all observing eyes shall see  
Such Christ as is revealed in me.  
In trade or play, my every word  
Will shame or glorify my Lord;  
Each act, each generosity,  
Will point to Thee unwittingly;  
Therefore, O Christ, my spirit claim,  
And make me worthy of Thy name.

—Author Unknown.

## JOB, THE SAINT

Job 1:1, 8

1. A Prosperous Saint (1:2-4).
2. An Afflicted Saint (1:13-19; 2:7).
3. A Trusting Saint (1:20-22; 2:9, 10).
4. A Complaining Saint (3:1, 11; 6:1-3).
5. A Renewed Saint (42:5, 6).
6. A Rewarded Saint (42:10-17).

—Merle R. Meeden.

## STRENGTH IN WEAKNESS

II Corinthians 12:7-10

### I. Imparted Infirmary.

1. Description of infirmity.
2. Reason for infirmity.
3. Prayer concerning infirmity.

### II. Imparted Grace.

1. Sufficient.
2. Satisfying.
3. Cause to glory.

—George H. Williams.

## WICKEDNESS IN THE LIFE OF HEROD

Acts 12:1-4, 21-24

1. His Wicked Purpose (v. 1).
2. His Wicked Passion (v. 2).
3. His Wicked Politics (v. 3).
4. His Wicked Plan (v. 4).
5. His Wicked Personage (v. 21).
6. His Wicked Personality (v. 22).
7. His Wicked Pride (v. 23a).
8. His Wicked Passing (v. 23b).

—Ellery Gilbert Aldridge.

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2. Is it the theme my people need?
3. Is it a message definitely scriptural, or merely the product of philosophical reasoning?
4. Has this subject got a hold on my own soul? Has it started a fire that will progressively grow until in the pulpit I become a "flaming fire" for my God?

—J. Huber Dixon.

## LESSONS FROM THE VINE

The vine clings to the oak in the wildest storm. Storms may uproot the oak, but the vine still clings to it. Notice why this is. If the vine is on the opposite side of the tree from the storm, the tree is its protection; and if the vine is on the exposed side, the storm only presses it closer to the tree.

In some of the storms of life God intervenes and protects us, and in others He exposes us for the purpose of having us pressed more closely to Him. Nothing can separate us from Him.

—Quoted in A Call to Prayer.

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## FIVE GREAT WORDS

I Peter 1:1-9

### I. Elect.

1. According to the foreknowledge of God.
2. Through sanctification of the Spirit.
3. Unto obedience.

### II. Begotten.

1. Unto a living hope.
2. By the resurrection of Christ.
3. To an inheritance.

### III. Kept.

1. By the power of God.
2. Through faith.
3. Unto salvation.

### IV. Rejoicing.

1. Under trial.
2. Unto praise.
3. With unspeakable joy.

### V. Receiving.

1. The end of faith.
2. Salvation of souls.

—T. S. Higgins.

## UPSIDE DOWN!

Ye turn things upside down.—Isaiah 29:16, R. V.

### I. Rebellious Man Inverting the Divine Order of Things.

1. By substituting formal worship for heartfelt devotion (see v. 13). God requires not the labor of the lips, but the love of the soul. Attitude is not everything.

2. By observing human commandments in preference to divine doctrine. Verse 13 shows that their religion was not from above (see also Mark 7:7).

3. By attempting to conceal plans from Jehovah (see v. 15). This was inverting God's rule. "He that planted the ear, shall he not hear?" Is God to be shut out from His own universe?

4. By impugning the power and wisdom of God (read v. 16, R.V.). Is there no difference between the thing made and its Maker? Has God no sovereign rights (Rom. 9:20)?

### II. In Return, God Himself Turns Things Upside Down.

He often pays men in their own coin. "With what measure ye mete," etc. He walks contrary to those who walk contrary to Him.

1. The wisdom of the wise shall perish. "Where is the wise," etc. "He taketh the wise in their own craftiness."

2. The fruitful field is counted for a forest (and vice versa). How readily He alters matters, and settles affairs!

3. Some transformations He works in mercy (see vv. 18-20, 24). The deaf and the blind hear and see. The meek and the poor are filled with joy. The strong and scornful are destroyed; the erring and murmuring are taught and comforted.

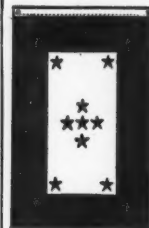
### III. The Gospel Turns Things Upside Down.

"They have turned the world," etc. (Acts 17:6). What transformations God effects! If you have been turning things upside down, putting temporals on top, and your soul down under, ask God to come and right you.

—Thomas Spurgeon.

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## JOHN 10:28

1. A Gift that cannot be Lost.
2. A Life that cannot be Ended.
3. A Security that cannot be Broken.

—Robert M. Arthur.

## TREES IN SCRIPTURE

1. Zacchaeus—Climbed up a Tree—Better to See (Luke 19:4).
2. Adam—Concealed by a Tree—Brought to Shame (Gen. 3:8).
3. Moses—Cured with a Tree—Bitter to Sweet (Exod. 15:25).
4. Absalom—Caught by a Tree—Brought to Surrender (II Sam. 18:9).
5. Christ—Crucified on a Tree—Bled to Save (I Pet. 2:24).

—Jim E. Stark.

## HOW READEST THOU?

Bible study, to be effectual in the formation of Christian character, must be

1. *Prayerful* in dependence upon the Holy Spirit.
2. *Reverent* in the attitude of subjection to His revealed will. We come not to the Bible to judge, but to be judged.
3. *Careful* in noting the words, and understanding the sense thereof.
4. *Thoughtful* in meditating upon the precepts of God.

5. *Systematic*, not flitting from promise to promise only, but gathering of the heavenly manna from all the Scriptures, "an omer for each day."

—Anonymous.

Moody Monthly



## PRAYER

1. "For all men" (I Tim. 2:1).
2. "Always" (Luke 18:1).
3. "In everything" (Phil. 4:6).

—S. M.

## JOHN 20:17

"Touch me not . . . but go . . . and say."  
To teach Christ is better than to touch Christ.

—Bishop Andrewes.

## SPIRITUAL SUCCESS SECRETS

1. Present, not Presume (Rom. 12:1).
2. Submit, not Strive (Jas. 4:7).
3. Yield, not Yearn (Rom. 6:13).
4. Trust, not Tremble (I Tim. 4:10).
5. Obey, not Object (Deut. 11:26, 27).
6. Study, not Sleep (II Tim. 2:15).
7. Do, not Drag (I John 2:17).
8. Work, not Wish (II Cor. 6:1).
9. Witness, not Whine (Acts 1:8).
10. Give, not Get (Acts 20:35).
11. Praise, not Pout (Ps. 150).
12. Commend, not Criticize (Phil. 1:3).
13. Pray, not Pretend (Luke 18:1).
14. Faith, not Fright (Mark 11:22).

—Elmer E. Bloom.

## THE SIX G'S OF GRACE

Romans 5 and II Corinthians 12:9

The Word of God records the names of seven men who said, "I have sinned," but only two turned from their sin in genuine repentance. Today thousands of people, sin-worn and weary, are hearing the message of grace and not heeding it. There are six G's of grace that we must know in order to share its joy.

1. The Author of Grace—God.
2. Its Name—Grace.
3. Its Necessity—Guilt.
4. Its Herald—the Gospel.
5. Its Work—Goodness.
6. Its Reward—Glory.

—Lloyd J. May.

## FUNDAMENTAL VERITIES OF THE CHRISTIAN FAITH

1. Verbal Inspiration of Scripture (I Cor. 2:14).
2. Virgin Birth of Jesus Christ (Matt. 1:23).
3. Virtuous Life of Jesus Christ (I Pet. 2:22).
4. Vicarious Death of Jesus Christ (I Pet. 2:24).
5. Virtual Resurrection of Jesus Christ (Rom. 4:25).
6. Visible Return of Jesus Christ (I Thess. 4:16).
7. Victorious Reign of Jesus Christ (I Cor. 15:25).

—C. E. Paxson.

## SERMONETTE

Mark 16:15

It was a great commission to give to a handful of obscure men, to "make disciples of all the nations," but "all power in heaven and on earth" was back of it. They undertook it and succeeded, but how wild these words sound under the circumstances. If they had failed they would have seemed to have been the words of a madman; as they have succeeded, they are seen to be the words of the Son of God. Note well to whom this commission comes—to every Christian (cf. Acts 8:4). Note the extent of the commission—"All nations."

—R. A. Torrey.

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Book Stall, 1412 Englewood, St. Paul, Minn.  
Berean Book Rooms, 405 S. Hill, Los Angeles  
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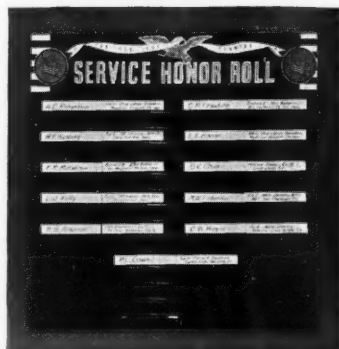
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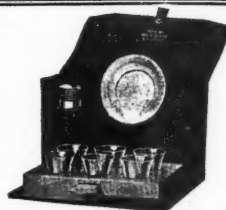
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# Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelistic and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.



**S**OULS were saved and lives were consecrated to the Lord in Detroit, Mich., during tent meetings held in July by the Edward VanderJagt Party. Mrs. VanderJagt and her daughter, Betty Mae, assisted with the music by rendering solos, duets, and instrumental numbers. The meetings were under the auspices of the Zoller Gospel Tabernacle.

During July and August Mr. and Mrs. O. W. Stucky supplied pulpits in Detroit and Grand Rapids, Mich. They also conducted a three weeks' union tent campaign in Cleveland, Ohio, with the Brooklyn Missionary Church, of which Tillman Habegger is pastor, and the Brookside Missionary Chapel, J. D. Blake, pastor. Souls were saved, backsliders were reclaimed, and many young people gave themselves to the Lord for special Christian service. On Thursday night of the second week, the presence and power of the Holy Spirit was especially felt by those who attended. But at midnight a sudden storm broke and in the fury of wind and rain the tent blew down. The evangelist and helpers worked all night to save the equipment. Part of the tent was beyond repair, so the churches bought a new and larger tent. By Saturday night the new tent was up and the meeting resumed with greater interest and blessing.

The Baptist Church of Webster, Wis., had Albert Peterson, of Chillicothe, Iowa, for a series of meetings in August. K. C. Meyer, pastor of the church, made preparations by special prayer meetings, and by individual invitations and other publicity urged the people of Webster and vicinity to attend the meetings. Special music was featured. The Lord graciously blessed the work.

Successful revivals are reported by Howard S. Williams at High Point and Greensboro, N.C., Norfolk, Va., Loxley, Ala., and Jackson, Miss. Many souls were saved, others restored, and some asked for prayer. Mr. Williams was recently elected a member of the board of directors of the Interdenominational Association of Evangelists at the annual meeting at Winona Lake, Ind.

"The Lord was greatly glorified in union meetings in Kansas City, Mo.," writes Hyman Appelman. There were six

hundred conversions and additions to the churches.

The first union meeting in Blooming Grove, Tex., in twenty-four years was held in the city tabernacle in July. The Methodist, Baptist and Christian churches co-operated. The tabernacle has a seating capacity of a thousand, and it was well filled for the day sessions as well as the evening services. During the first few days Mr. Green preached particularly to church members, after which he began to give the invitation daily, with fine response. All the participating churches received a number of new members. From August 5 to 16 Mr. Green led a series of meetings for the Methodist and Presbyterian churches of Hutto, Tex. This was their annual union campaign. The morning memory Bible recitals were held in the Presbyterian church, while the night services were on the lawn of the



## A BIBLE READING CAMPAIGN

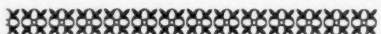
A French editorial in a Paris paper recently said, "We are going to pay for sixty years of de-Christianization and decline into paganism and materialism. We have worn out the patience of Providence; we have disgusted the good God Himself." To that, Dr. Maier of the Lutheran Hour adds, "The most tragic waste in America is the neglect of the Bible."

There are two facts which as honest Christians we can hardly escape. One is the widespread neglect and ignorance of the Bible among church people. The Bible is the world's best seller, but is also the world's most neglected book! We cannot claim to be "people of the Book." Bible Mastery Month is an attempt to meet both of these conditions.

First Thessalonians is the book chosen for this year's Bible Mastery Month, October. To read the epistle through daily in October is "the committal." Pastors in many churches will preach through the book in course. In some churches it will be taught in prayer meeting or in Bible classes.

In addition to the Presbytery of Seattle, which has promoted this campaign for twelve years, it was adopted and promoted last year and will be again this year by the Associate Reformed Presbyterian Church of the South and by the California Conference of the United Brethren in Christ, and by the Washington State Christian Endeavor Union. The Oregon State Christian Endeavor Union will join this year with Washington in its promotion. Rev. C. J. Boppell, 2666-37th Ave., S.W., Seattle, Wash., is chairman.

—Bulletin.



Methodist church. Attendance was large and each church received new members.

During July Marion Beene conducted revival campaigns in Oak Street Baptist Church, Kansas City, Kan., Lawrence Duncan, pastor, and in Norwood Park Gospel Tabernacle, Chicago, V. F. Anderson, pastor. There were 36 decisions in the two meetings. Mr. Beene next went to the Cross Valley Baptist Church, Knoxville, Tenn., for a three weeks' campaign. He here spoke at the railroad shops and the knitting mills to large crowds at the noon hour. From August 2 to 16 Mr. Beene was at the Eureka Baptist Church of Knoxville, where I. E. Wishart is pastor. There were 42 decisions. On two successive Tuesdays he spoke in the Southern Railway shops to more than 150 men. Many lifted their hands for prayer and reconsecration.

E. P. White writes, "Another fine meeting in the Methodist Church of Switz City, Ind. Souls were saved and a long-lived indifference broken up, and the church brought into a spiritual working condition."

A tent meeting was conducted in July at Wayne, Mich., by John Carrara for the First Baptist Church, of which Ralph Reed is pastor. Attendance was good and the Lord blessed in the salvation of souls. Backsliders were reclaimed, and many of the saints were revived. Mrs. Carrara conducted children's meetings each evening preceding the evangelistic service. This proved a blessing, as some of the children came from homes where the parents were not in attendance at any church.

The Young People's Bible Retreat held in central Pennsylvania under the direction of Clem E. Hershey was richly blessed of the Lord. Three young people were baptized as a result of the Bible study period. The Bible conference at Saltillo, Pa., held the last Thursday and Friday of each month, was led by Donald Birchfield in August. The September conference was under the leadership of Mr. Weatley, of the Gospel Center, Altoona, Pa.

Robert J. Kees was the supply pastor at Tower Grove Baptist Church, St. Louis, Mo., during August, while the regular pastor, Forrest A. Lowery, was on vacation. Ned F. Maes writes that for the first time in the history of the church the average attendance in the Bible school for August was more than eleven hundred. Also that the attendance at the midweek prayer meeting and Sunday evening services was a great inspiration to the people. Mr. Kees took charge of the pastoral work as well as the music. His special numbers on the marimba were enthusiastically received. His lessons on soul-winning were helpful to the workers, and his messages were used to bring several people to Christ.

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Richard W. Neale, of Wheaton, Ill., director of Youth Gospel Campaigns, and Arvid E. Burden conducted a daily vacation Bible school in July in the Emanuel Baptist Church, Chicago, of which John Fort is pastor. The evangelists also had charge of a daily vacation Bible school in August at the Baptist church of Williamston, Mich., Harold T. Reese, pastor. Interest ran high with an increasing attendance almost daily. A good number inquired the way of salvation.

The summer tent campaign, sponsored by the Layman's Evangelistic Association in Washington, D.C., closed the end of August, with Harry VomBruch, California evangelist, as the speaker the last two weeks. Each night the appeal brought responses. More than one hundred decisions for Christ were registered before the closing week.

## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Carl Armerding spoke at the annual Stony Brook Assembly, Stony Brook, L.I., N.Y., August 3-7. Frank E. Gaebelein is the director of the conference. Carl E. Mason, of the Chelsea Baptist Church, Atlantic City, N.J., directed the Boardwalk Conference this year. Dr. Armerding was the speaker from August 10 to 14. He was also a speaker at the Niagara Bible Conference, Olcott, N.Y., August 16-21. Lyle C. Anderson directs the Niagara Conference. From August 23 to 28 Dr. Armerding was the speaker at the Ocean City Baptist Church, Ocean City, N.J., William A. Meirp, pastor. Dr. Armerding had an extensive radio ministry as well as the church services at this conference.

The annual Colorado Springs Bible Conference was held August 16-23 in the

First Presbyterian Church of that city, where Howard D. Hansen is pastor. Speakers were Will H. Houghton, Wilbur M. Smith, Archer E. Anderson, with James O. A. Luckman directing the conference. The first Sunday evening Dr. Smith spoke at a union service in the park. The Lord honored the testimony with 15 conversions that night. In addition to being pianist, Homer W. Grimes made special effort to reach the servicemen in the district. On Wednesday night a special meeting was held for the soldiers of Camp Carson and the air base. A large number attended, and when the invitation was given three made the decision to become soldiers of Jesus Christ. The conference was richly blessed from beginning to end and the messages left a real impression upon those in attendance.

The annual Moody Day at Winona Lake, Ind., was held August 25. Speakers were Will H. Houghton, Wendell P. Loveless, Mrs. Arthur F. Tylee, Mrs. Tom Tarwater, Roy Laurin, and Peter Joshua. A large number of Institute alumni attended.

On August 9 James O. A. Luckman spoke at the Central Park Congregational Church, Chicago, and on August 30 preached morning and evening at the Grace Presbyterian Church, Peoria, Ill.

Dr. D. H. Dolman has joined the faculty of the National Bible Institute, New York, N.Y., as tutor in Theology. He will be free to assist in Bible conferences and Sunday preaching services.

## FUTURE ENGAGEMENTS

Harry O. Anderson—Oct. 4-12, San Francisco, Calif.; Oct. 18-26, Long Beach, Calif.; Nov. 1-9, Hollywood, Calif.

Marion Beene—Oct. 11-25, Davis, Okla.; Nov. 9-22, Bethalto, Ill.; Jan. 3-17, Horton, Kan.

Blaine Bishop—Oct. 5-18, Kenmore, N.D.; Oct. 25-Nov. 8, Eaton, Ind.; Nov. 9-22, Etna Green, Ind.

Gerald E. Bonney, "The Bonney Workers"—Sept. 21-Oct. 4, Ferris, Tex.

Charles E. Boren—Oct. 11-25, Panama, N.Y.; Nov. 1-15, Coldwater, Mich.; Nov. 16-29, Decker-ville, Mich.

Earl W. Braun—Sept. 27-Oct. 11, Somonauk, Ill.; Oct. 18-Nov. 1, Zion, Ill.; Nov. 3-15, Alexis, Ill.

Ed. Henry—October, New York, N.Y.; November, Springfield, Ill.

Jubilant Trio—Oct. 5-11, Akron, Ohio; Oct. 12-18, Delightful, Ohio; Oct. 21-Nov. 1, Amboy, Ill.

R. J. Kees—Sept. 29-Oct. 11, Garden City, Mich.; Oct. 12-25, Jackson, Mich.; Oct. 27-Nov. 8, East Detroit, Mich.; Nov. 10-22, Dayton, Ohio;

Nov. 24-Dec. 6, Rockford (West Cannon), Mich.

David F. Nygren—Sept. 20-Oct. 4, Milaca, Minn.; Oct. 18-Nov. 1, New Haven, Conn.; Nov. 1-15, Brantford, Ont.; Nov. 17-29, St. Catharines, Ont.

Albert Peterson—Sept. 27-Oct. 11, Minneapolis, Minn.; Oct. 18-Nov. 8, Fairchance, Pa.; Nov. 10-29, Conneville, Pa.; Dec. 1-13, Wrightville, Pa.

W. E. Pietsch—Oct. 1-8, Niagara Falls, N.Y.; Oct. 10-11, Harleysville, Pa.; Oct. 12-13, Altoona, Pa.; Oct. 14-18, Buffalo, N.Y.; Oct. 20-23, Des Moines, Iowa; Oct. 25-Nov. 4, Chattanooga, Tenn.; Nov. 5, Washington, D.C.; Nov. 6-8, New York, N.Y.; Nov. 10-Dec. 15, Des Moines, Iowa; Jan. 4-10, Sioux City, Iowa; Jan. 11-13, Chicago, Ill. and Kalamazoo, Mich.; Jan. 15-Feb. 1, Halifax, N.S.

James Rayburn—Oct. 11-Nov. 1, Ponca City, Okla.

Gipsy Smith—Oct. 11-25, Chicago, Ill.; Nov. 8-22, Hamilton, Ont.

O. W. Stucky—Oct. 4-18, Glendale, Ariz.; Oct. 25-Nov. 8, Tempe, Ariz.; Nov. 15-29, Cambria, Ill.; Dec. 6-20, Springfield, Mass.

Harry VomBruch—October, Dayton, Ohio; November, Philadelphia, Pa.; January, Evansville, Ind.

E. Paul White—Sept. 14-Oct. 4, New Salem, Ind.; Oct. 5-18, Arlington, Ind.; Oct. 19-30, Vevay, Ind.; Nov. 1-15, Waverly, Ind.; Nov. 16-29, Mt. Vernon, Ind.; Nov. 30-Dec. 13, Austin, Ind.; January, Columbus, Ind.

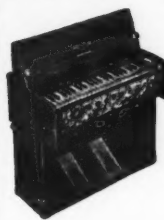
Howard S. Williams—Sept. 13-Oct. 11, Joliet, Ill.; Oct. 18-Nov. 8, Macomb, Ill.; Nov. 9-15, Galesburg, Ill.

Anthony Zeoli—Oct. 4-Nov. 29, Waterloo, Iowa; Dec. 6-20, Mobile, Ala.

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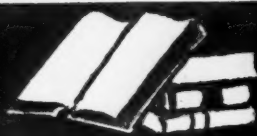
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# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.



**The Basis of Millennial Faith**, by Floyd E. Hamilton.

In his early ministry the author was a premillennialist, but in seminary he came under the influence of the amillennial view, which he accepted and has since defended. He teaches that there is to be no millennium in an earthly or literal sense, but that "a spiritual or heavenly millennium precedes the second coming of Christ."

In attempting to prove that his view is the right one, the writer makes much of some Scripture passages which are admittedly difficult to interpret—a fact which no premillennialist would deny. He finds a good deal of liberty in this negative approach, but when he turns to his positive argument, the book falls into a weakness quite unlike the author's other writings. For example, he asks us to accept his statement that Satan is now "bound so that he can no longer deceive the nations." This, he says, was done by Christ in "resisting all the temptations of Satan in the wilderness and all through His life; by His bearing the penalty due His people, thus setting them free, in principle, from the bondage of Satan." He also falls into the error (which he decries in his premillennial brethren) of making Scriptures fit a theory by certain familiar techniques of exegesis.

We agree with the author that all Christians should unite as "fellow warriors against the forces of evil," but we fear that this book is not designed to encourage such unity.

114 pages. 5 x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

**Life's Supreme Decision and Other Evangelistic Sermons**, by C. E. Matthews.

This book contains fifteen sermons by Pastor Matthews. Among the sermon topics are: The Strangest Book in the World; Who Is First in Your Affections; The Revival at Nineveh; The New Testament Church in Action; The Sin of Neglect; Heaven.

While one may raise a question as to the interpretation of some Scripture passages and also of the homiletical structure of some of the sermons, it is a pleasure to commend this book to the attention of ministers. The author makes clear that he believes in Jesus Christ as the Saviour of the world and is under the spell of a passion for souls. There is a contagion in his spirit and style which blesses the reader and impels him to soul-winning effort.

127 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. P.B.F.

**Great Women of the Bible**, by Clarence E. Macartney.

The distinguished and well-known pastor of the First Presbyterian Church of Pittsburgh shares with the Christian public, through this volume, some of the great preaching of that pulpit. By the grace of God, his fine abilities in character study and practical application of truth to daily life find a rich and profitable field in these studies of the women of the Bible.

The author has written several volumes on the men of the Bible, but only recently responded to popular request to write and preach this series on the women of the

Book. The characters for the most part were chosen by the vote of his congregation. Each of the studies is "an unforgettable portrait written with a profound understanding of the human spirit and of its life problems," all in the light of the gospel of our Lord Jesus Christ.

207 pages. 5 x 7¾ inches. Abingdon-Cokesbury Press, New York. \$1.50. H.L.L.

**This Critical Hour**, by Robert G. Lee, D.D., LL.D., Litt.D.

Dr. Lee is a unique preacher. What a blessing that his unusual gifts are used to exalt the Lord Jesus Christ and to proclaim sound biblical doctrine! Few—and perhaps we ought to say none—of us could preach such sermons as these, but we all may have faith strengthened and thought stimulated by them. In addition to the sermon which gives the book its title, there are two on the name of Jesus, two on recognition in heaven, one on believing and suffering, and one biographical sermon.

146 pages. 5 x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

**Rim of the Caribbean**, by Carol McAfee Morgan.

In fourteen chapters, Mrs. Morgan, who lives in the Dominican Republic, tells a colorful story of life in the West Indies and Central America, following a recent tour of these interesting countries. Her story is for young people, written with sparkle, and giving just the kind of information they would want about their history, geographical setting, people, language, customs, transportation, and government. Particularly, she throws light upon the evangelical way of life and its by-products as works of mercy and practical helps. Moreover, she seeks to rally North American churches to missionary interest in centers where there is great need. The book has a sweet appeal to the reader's best instincts, and deserves a wide distribution.

162 pages. 5¼ x 7¾ inches. Friendship Press, New York. Cloth \$1.00; paper. 60 cents. J.R.R.

**"He Is Thy Lord and Worship Thou Him,"** by LeBaron W. Kinney.

The plan of this book, as stated in the preface, is to present the Lord Jesus Christ first, and then, after the reader has been drawn to Him with thoughts of Him and His glories, to present Him as the object of worship.

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230 pages. 5¼ x 8 inches. Loizeaux Brothers, New York. \$1.50. P.B.F.

**The Secret of Spiritual Victory**, by Amos T. Lundquist.

Here are well written sermons, magnifying the redeeming and sustaining grace of God. The way of spiritual victory begins with regeneration and goes by the way of humility to a faithful and attractive testimony in Christ. The author has a gift for spiritual and devotional interpretation with direct practical application. His illustrations are well chosen and effective. The message on humility is exceptionally good.

138 pages. 5 x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

**Russian Events in the Light of Prophecy**, by Louis S. Bauman, D.D.

With the realization that his statements will meet criticism, the author presents his interpretation of Bible prophecy as it relates to Russia, dealing especially with Ezekiel 38 and 39. In this book notice, there is not space for a discussion of these views, but they should probably be briefly stated. He believes the Gog of Ezekiel to be Russia and different from the Gog of Revelation, which "is Satan's last great federation of all the anti-God forces of the earth." He says the battle of Ezekiel is the battle of Russia against God, and in that battle God will use Antichrist as His "sword" to defeat His enemy. Then, he believes the people will set up a godless religion which will come into final conflict with God. This, he says, is the "Gog" which fights God in the battle of Armageddon described in the Revelation. Tarshish he identifies as Britain, and the United States he includes among the "young lions" who will protest against the attack of Gog (Russia) upon Palestine. Doubtless many will differ with Dr. Bauman's interpretation of prophecy, but they will find that he has written with an earnestness and spirituality which is commendable and with an evident desire to be fair as well as thorough in his study of God's Word.

The outstanding value of this book, in this reviewer's judgment, is that it boldly and with factual foundation reminds America of the anti-God stand of Russian Communism, something vitally important in these days when we are prone to forget everything except that our two countries are allies in a great war. The author does not minimize the importance of that alliance nor deny its value, but makes a splendid appeal for alertness and intelligent appraisal of all factors. The major part of the book is rightly devoted to this subject which is of great concern to our nation today.

192 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.25. H.L.L.

**The Hope of a New World**, by Dr. William Temple.

This brief treatise by the Archbishop of Canterbury analyzes the complex problems which face the world of tomorrow and suggests reforms that might properly be termed an international New Deal, or the inauguration of social democracy on earth. These views at least command attention because the author as primate of the Church of England both reflects and influences the thinking of many Britishers.

For consideration at the coming peace conference (following the expected defeat of the Axis powers) he advocates a modified League of Nations, abandonment of the profit-motive "as distinct from a secure but limited return on capital invested," an interim penal treatment of Germany prior to permanent provision of freedom for all nations, acceptance of the large responsibility of business to the State, and effective evangelism by a unified and dedicated Church recognizing all men are children of God. That all must be governed by the Spirit of Christ is asserted, yet His death in our stead is not clearly explained, nor the truly new world He promises on returning to reign in the millennium.

125 pages. 5 x 7½ inches. Macmillan Company, New York. \$1.35. H.E.S.

**My Neighbor of Another Color**, by Andrew Schulze.

This treatise on race relations in the Church is by the minister of St. Philip's Lutheran Church, St. Louis, Mo., whose duties have brought him in touch with every stratum of Negro society. His present

Moody Monthly

congregation numbers more than seven hundred baptized members, and consists largely of the intellectual and upper classes of that race.

This book appraises the Negro's worth; analyzes the prevailing Caucasian attitude toward him; discusses his rights in the Church and what is being done to secure them; and the need of changed thinking concerning him and the power of the gospel to effect it; present opportunities and hindrances, etc.

Manifestly this subject is highly controversial and unpopular with many, which is all the more reason for a fair-minded study of the well-considered arguments herein presented by a Caucasian who has spent twenty-two years in successful work among Negroes.

147 pages. 5½ x 8 inches. Walther League, 6438 Eggleston Ave., Chicago. \$1.00. J.R.R.

**Practical Proverbs for Everyday Christian Living**, by C. Gordon Brown, D.D.

Seven sermons from the pulpit of Tremont Temple, Boston, and over the air, are these, couched in language that is rugged, plain-spoken, timely, and eminently practical. In their spoken form they ministered blessing to their hearers, and their preservation in print will contribute both incentive to nobler living and comfort for those who strive.

113 pages. 5¼ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

**Bible Name Quiz**, by Chaplain F. Herbert Moehlmann.

Twenty-six Bible characters are chosen, and three keys by way of suggestion are given for the guessing of each. After the information under the first key has been read, those raising their hands should be consulted by an assistant without divulging the name to others. Thus all three keys can be given and information discussed later by group participating, leading to Bible character study.

61 pages. 5 x 7 inches. Zondervan Publishing House, Grand Rapids. 35 cents. R.E.S.

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121 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.25. L.E.L.

## Eclipse, by Paul Hutchens.

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Unusually effective is the solution of the difficulty of one who, having helped others to trust Christ fully, had fallen into distressing spiritual darkness because of bitterness and jealousy. That is an all too common spiritual ailment, and this book will be welcomed as a means of reaching such unfortunate ones.

184 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

## Conscience, by E. W. A. Koehler, D.D.

This booklet is comprised of lectures delivered at the River Forest Summer School, 1941, and is a reprint from the *Concordia Theological Monthly*. An excellent treatment, in simple yet scholarly style, of the practical and important subject of conscience. It is written both for the teacher and the pastor. It could profitably be in the library of every pastor.

39 pages. 5 x 7 inches. Concordia Publishing House, St. Louis. 15 cents. E.S.M.

## Dictators Cannot Win, by Sam L. Noel.

The author, designated as "preacher, editor, and educator," essays "a study of dictators: their methods of ruling the people; their failures and final overthrow." The book is written from both a historical and biblical point of view. The author reviews the sway of dictators from the days of Nimrod to the present time, and gives reasons why they never have, nor ever will, wield the scepter of lasting power. He makes us see that an Invisible Hand pulls the strings that guide the destinies of nations.

There is an arresting chapter on the democracies, and a thoughtful analysis of the characters of Hitler and Stalin, and their aims. It is a timely discussion, and will help to orient the thinking of those who are confused amid the welter of discordant voices.

126 pages. 5 1/2 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

## What the Moon Brought, by Sadie Rose Weilerstein.

The author takes the young reader round the Jewish year, stopping off to tell a little story about every significant occasion—Rosh Hashanah, Yom Kippur, Succot, Simhat Torah, Sabbath, Purim, Passover, etc. The stories are told from the point of view of an American Jewish child. The Christian reader notes that there is very little of anything spiritual in spite of the fact that some holidays are so closely tied up to Bible stories. The book is attractively illustrated and in large print for a child of six to eight years to enjoy reading.

159 pages. 8 x 10 1/4 inches. Jewish Publication Society of America, Philadelphia. \$1.50. L.E.L.

You cannot prevail in prayer, without renouncing all your sins. You must not only recall them to mind, but you must actually renounce them, and leave them off, and in the purpose of your heart renounce them all forever.—Charles G. Finney.

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## The Christian Layman and Evangelism

(Continued from page 74)

manner that someone will accept the Word."

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"A carpenter fed hundreds of people in the late depression. He gathered up leftover food from hotels, restaurants, bakeries, etc., and distributed it to families in need. Almost every night he held prayer meetings in poor homes. A men's Bible class gave him a car, paid him a salary, and set him free to give all his time to ministering to unreached people. In answer to his prayer, God gave him a soul a day in 1941. This year he asked for two souls a day, but God had a greater work for him, and called him Home early in 1942.

"A lawyer was elected president of an association of men's evangelistic clubs, and for ten years he has traveled by train, bus, car, and airplane attending men's evangelistic conferences. By his eloquence he has inspired men to hold evangelistic services in jails, with chain gangs, in detention homes, pastorless churches, and neglected areas in cities and towns, thus leading men to a saving knowledge of Jesus Christ. He has influenced thousands of laymen to become soul-winners. He still practices law."

WHAT CAN LAYMEN DO? MUCH, BY THE GRACE OF GOD, and they are valiantly serving God in all parts of the country, doing the work frequently neglected by the regular workers of organized Christianity. Thank God for every faithful and diligent preacher of the gospel and every church which is on fire for the Lord, but thank God, too, for the stirring of the Spirit in the hearts of capable Christian laymen in all walks of life and in all parts of the country. They are not only asking the Lord to give them a task to do, but they are doing it for His glory.

The place of blessing is down low at the feet of Christ.—Evan Hopkins.

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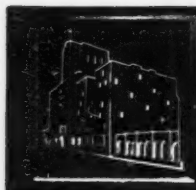


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★ ★ ★

## ACTING SUPERINTENDENT OF WOMEN

MISS Angelyn Dantuma, who has been assistant to the superintendent of women since December, 1940, became acting superintendent on September 1, 1942. She will be assisted by Miss Bernice Van Baren, who has served in that capacity since December, 1941, and by Miss Isobel Millar, who joined the Institute staff this fall.

## RECENT SPECIAL SPEAKERS

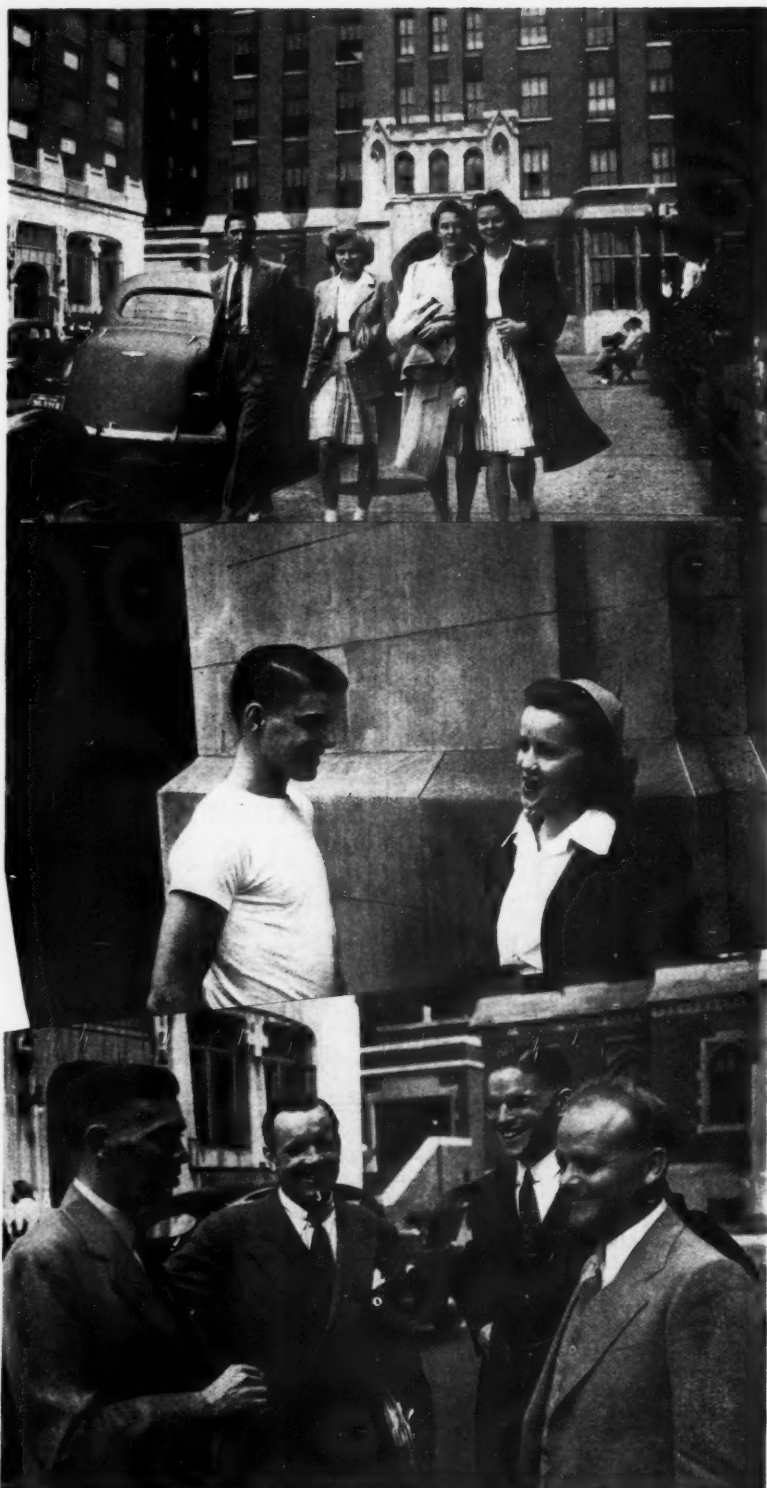
Professor Peter W. Stoner, chairman, Astronomy and Mathematics Departments, Pasadena Junior College, Calif.; Dr. Richard E. Day, biographer of Moody, Spurgeon, Finney, and others, Boston, Mass.; Dr. Bob Jones, Jr., and quintet, Bob Jones College, Cleveland, Tenn.; Rev. Elmer Gillespie, wheel chair evangelist; Professor Merrill C. Tenney, Gordon College, Boston, Mass.; John S. Hall, missionary, Sudan Interior Mission; Harold Lake, missionary to Mexico; Miss Amelia E. Bertsche, missionary, French Equatorial Africa; Dr. J. G. Dale, director, Mexican Indian Mission; Mrs. Edythe J. Johnson, conference president of the Evangelical Lutheran Augustana Synod of North America.

## YOUTH RALLY

"V is for Victory" was more than the theme song of the Institute's seventh annual Labor Day Week-end Youth Rally—it was the dominant note of the entire program. In spite of transportation difficulties, aggregate audiences of more than 11,000 young people attended the four-day rally. Victory through Christ was the recurrent topic of the speakers, and ninety-one persons found that victory by making public decisions for salvation, reconsecration, and dedication.

Douglas Roe, of Montrose, Pa., sounded the keynote in the opening sessions. He called America to repentance for its sins, if it expects God to bless it. Dr. Will H. Houghton, president of the Institute, emphasized the "priority of God," and Dr. Warren Filkin, Dr. William Culbertson, and Gleason Archer, Jr., reiterated the necessity of giving the Lord first place in the heart.

Not all the addresses centered around this theme, however. Ralph E. Stewart, of WMBI, presented a devotional exposition of the Second Psalm, and Mrs. Grace Livingston Hill drew two stirring word



Candid Camera Shots at Youth Rally

Moody Monthly

pictures of the saving power of Christ in lives. Homer Grimes, a member of the Extension staff, gave an enlightening address on "When to Speak and What to Say." His central thought was the necessity of witnessing for the Lord.

The fitting climax to the series of meetings which carried the militant note of victorious Christian living was the final service. Dr. Culbertson, new dean of the Institute, gave a message of consecration, following which forty-two young people went forward—two for salvation and forty for consecration.

Delegates from twenty-three states and Canada attended the rally. Honors for the greatest distance goes to representatives from California. East Coast states include New York, Pennsylvania, Georgia, and Florida.

#### FROM FIELDS AFAR

Ralph T. Cunningham '38, of the Ceylon and India General Mission, Mark's Compound, Basti, U. P., North India, rejoices that "all required Urdu and Hindi language studies have been completed." Advanced language study in Urdu, Hindi, and Nepali is still before him. He is grateful to his prayer helpers, and covets their further intercession for guidance as to full-time service.

Marie J. Curtice '20, Apartado 35, San Cristobal, Venezuela, S. Amer., a missionary of the Scandinavian Alliance Mission, writes of a fruitful itinerating ministry, and mentions a "splendid public address system which we have in the San Cristobal church, bought with the sacrificial gifts of the members themselves, which the Lord is using to interest many in the gospel who otherwise would never hear." This is another example of the use of a modern invention on the mission field.

Moses I. Ben-Maier '29, and Mrs. Ben-Maier (Rachel R. Rothblatt '31), no longer get their mail at P. O. Box 83, Haifa. Their present address is Abbas Street 10, Kiriath, Eliahu, Haifa, Galilee, Palestine. They are carrying on their work in the face of many trials and hope for the best.

Sigurd F. Westburg '33, and wife, in Africa since 1938, rejoice in a fruitful ministry "among some hitherto unreached portions of tribes in the north-west corner of the Belgian Congo between the Congo and Ubangi Rivers." Although the background of these poor people prevents them from appreciating much that is in the Bible, yet, says Mr. Westburg, "the essentials are readily understood by their inquiring hearts." Address: M.E.U. Gbado, via Businga, Conga Belge, W. Africa.

Roy Shaffer '21, and Mrs. Shaffer (Ruth Thiers '21), Narok P.O., Kenya Colony, E. Africa, are on trek most of the time for the Africa Inland Mission in Masailand. The former, who has been very ill, is rapidly recovering his health. Speaking of a place called Narosora, where they hope to build a chapel, they write: "This is the place where a leopard jumped on top of our car while we were sleeping in it." They close their letter with praise to God "for the opening of four churches during the past three years."

Mabel E. Beckley '29, of the United Brethren Mission, Moyamba, Sierre Leone, W. Africa, writes of the passing of "the wife of the head teacher at Rotifunk, a former Hanford girl, and an African member of the Hanford board. A Syrian trader said of her, 'If there ever was a good woman she was one.' So while she died young, leaving a husband and six small children, she left a beautiful Christian testimony."

Jean Baxter '35, arrived safely in England from Canada on her way to Kapsabet, a station of the Africa Inland Mission in the Eldoret area of Kenya Colony.

Mrs. W. J. Guilding (Clara W. Cook '06), a victim of the Zamzam disaster, whose arrival in Canada from detention in Germany was mentioned recently, has been freed from the restriction which would have confined her residence to Canada, and is now with her family in this country.

Reginald V. Reynolds '24, and Mrs. Reynolds (Victoria Hamilton '23), Kapsabet P.O., Kenya Colony, E. Africa, report wholesome progress among the Christian nationals under their care. They say in substance: With the growth of mission groups, converts formed local assemblies. Year by year the numbers increased. Leaders of consecrated ability were raised up, and the question of the organized African Church emerged. The meetings of the Nandi church council have been an inspiration. Representatives come to the central church from all the little outstations for Bible study, prayer, and fellowship, followed by discussions of church and school problems. They are keen to get out among their own people, and take to the idea of pulpit exchange with gusto. Thus an indigenous church is forming out of what a generation ago was an unrelieved mass of heathen superstition.

Veda M. Nicodemus '38, reports in the July-August issue of *Inland Africa*: "Hospital work has about tripled during the year, and ten people have confessed Christ in the hospital. I hold a short devotional service at least three times a week. We need to add another building, and rejoice over sufficient funds for that and required drugs. Sunday school interest is good! Half the school has had a perfect attendance record this year."

#### STUDENTS OF OTHER DAYS

Willis A. Duncan '40, and Mrs. Duncan (Marie Iola Stotts '40) have transferred from Milton to Oswego, Kan., where the former is pastor of a church.

Donald G. Davis '24, came from San Marcos, Tex., to Wasco, Calif., where he is pastor of the First Baptist Church.

John S. Brinkman '16, last April led the congregation of the First Baptist Church, Hamilton, Ohio, in dedicating a beautiful four-story Bible school building.

Herbert W. Clark '38, is pastor of the Graymont (Ill.) Baptist Church, which is sixty-one years old, and the only denominational church in the village, which is located in the midst of a prosperous farming community.

Gordon H. Roloff '42, has been ordained and called to assist his father, E. Roloff '17, who is pastor of the Miller Road

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Community Church, Lansing, Mich. During the past year God has signally blessed this church with both a spiritual and material revival.

Clarence Van Der Veen '39, pastor of the First Presbyterian Church, Brighton, Colo., has been elected president of the Colorado School of the Bible. Attendance at the daily vacation Bible school conducted by his church numbered 310.

Homer K. Forrest '32, and Mrs. Forrest (Vera Hutson '33), Millard, Ky., report that during the first week of a summer camp for mountain children, all but two out of forty-eight left for their homes with a personal knowledge of the Saviour.

George R. Bernhard '08, has been pastor of West Second Avenue Presbyterian Church, Columbus, Ohio, for the past sixteen years.

E. Coleman Ralston '32, and Mrs. Ralston '32, after six years' residence in Tampico, Ill., where he was the successful pastor of the First Baptist Church, have gone to Mentone, Ind., where he sustains a similar relation to the First Baptist Church.

Clarence E. Davis '26, has resigned the pastorate of Beverly Grace Baptist Church, Chicago, Ill., after a ministry of nearly sixteen years, to engage in missionary work among the soldiers at Rantoul, Ill. This is a faith venture on his part, and he feels the need of prayer for himself and them.

Ray P. Edwards '39, is pastor of the Gaylord (Kan.) Community Church.

James R. Leonard '40, is now pastor of the Anita (N.D.) Community Church, having until recently assisted his father, who is pastor of the Fort Madison (Iowa) Gospel Center.

Charles A. Ohman '25, resigned the pastorate of Bridgewater Baptist Church, Montrose, Pa., to become assistant secretary of the Utah Gospel Mission, Cleveland, Ohio.

Harold George Martin '93, continues his faithful ministry as superintendent of the Yonge Street Mission, Toronto, Can., open for needy souls for almost 17,000 consecutive nights.

Oscar Raymond Lowry '32, of Trenton and West Orange, N.J., has accepted the unanimous call to become pastor of Grace Presbyterian Church, Peoria, Ill., in succession to Albert L. Lindsey '31, who has become pastor of Immanuel Presbyterian Church, Detroit, Mich., the second largest Presbyterian church. Pastor of the latter has been called to the pulpit of First Presbyterian Church, Seattle, Wash., vacated by the death of Dr. Mark A. Matthews, which is the largest Presbyterian church in America. Mr. Lowry is a graduate of the Institute, Wheaton College, and Princeton Theological Seminary.

F. John Carter '26, and Mrs. Carter (Elsie L. Behrens '26), have located at 1920½ N. Hoover St., Los Angeles, Calif. The former has become pastor of the Judson Memorial Baptist Church of that city. The church's introduction says: "Both Mr. and Mrs. Carter are graduates of Northern Baptist Seminary, Chicago, and Moody Bible Institute. In addition to the B.S. degree, Mr. Carter holds the

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B.D. and Th.M. degrees, and has done extensive graduate work at the University of Southern California. Mrs. Carter has specialized in the field of Christian education, having the degree of B.R.E., and having completed all work for the master's degree in that field. Mrs. Carter is well known in this area, having been for years the chairman of missionary education for the women of Southern California, and is at present a member of the Women's Speaker's Bureau, and an interpreter for India, China, and other fields. Both Mr. and Mrs. Carter were instructors in the Northern Seminary, and have done extensive teaching in other religious circles. For the past five years they have been serving Calvary Baptist Church here."

## BIRTHS

To Joseph Andrew McDonald '40, and Mrs. McDonald (Vera Ruth Brown '40), a son, Joseph Andrew, July 10, at Lomas de Zamora, F.C.S., Argentina, S. Amer.

To Edwin W. Guber '31, and Mrs. Guber '39, a daughter, Grace Marilyn, June 23, at Chicago, Ill.

To Monard G. Sanford '41, and Mrs. Sanford, a daughter, Jane Elizabeth, Aug. 22, at Baptistown, N.J.

To Alfred Zahlout and Mrs. Zahlout (Verna Schrag '37), a daughter, Kathryn Jean, Aug. 6, at McPherson, Kan.

To Sigurd F. Westberg '33, and Mrs. Westberg, a daughter, Dorothy Jean, Apr. 24, at Gbado, via Businga, Congo Belge, Africa.

To William A. Duncan '40, and Mrs. Duncan (Marie Iola Stotts '40), a daughter, Martha Ann, July 15, Wichita, Kan.

## MARRIAGES

Edwin Frederick Hall, Jr., '42, and Cornelia Lenora Turbiville '40, Aug. 8, at Wheaton, Ill.

Charles Ferris Losie and Betty Mae Brunner '41, July 25, at Detroit, Mich.

Henry Demler '41, and Ann Kinast '41, June 6.

Vernon F. Legg '41, and Virginia Swanson '41, June 6, at Bellevue, Mich.

Ralph H. Manchee '41, and Twila Engelhardt '42, May 23, at Chicago, Ill.

John P. Epp '38, and Leone Palmquist, Aug. 16, at Salem, S.D.

Victor Brien Beattie '37, and Mary Louise Hayward, Aug. 15, at Battle Creek, Mich.

Harold E. Hokanson '39, and Marian McKelvie '42, July 19, at Gillespie, Ill.

Moody Monthly



## DO YOU KNOW YOUR PROGRAM?

Not all the programs going out over WMBI are musical or on the address order. "Sketch in Dialogue"



Miss Blackburn

and "No. 9 Elm Street" afford an effective medium through dramatic presentation. Heard on alternate days, Monday through Friday, these two series of programs have developed a wide range of listeners.

"Sketch in Dialogue" is featured Tuesday and Thursday mornings at 9:45. Many are familiar with the announcer's words which introduce this program: "Presenting Sketch in Dialogue, with Joyce Blackburn and Wendell P. Loveless. Your sketch today is titled . . ."

(Note: This month's radio page carries informal snapshots of these two personalities of WMBI.)

"No. 9 Elm Street is heard Monday, Wednesday and Friday mornings at 10:15, and repeat programs

(for those who are unable to listen in the morning) at 5:00 Tuesday, Thursday and Saturday evenings. The story thus far:

### Synopsis: No. 9 Elm Street

The story centers around the Evans family, which lives at No. 9 Elm Street, in the little town of Riverdale. Ellen Evans, wife of Robert Evans, and mother of June and Larry Evans, was converted in revival services held in Olivet Church, of which the Rev. George Graham is pastor. The conversion of Mrs. Evans causes an uproar in town, involving many of Riverdale's leading citizens.

June Evans slaps the face of Mrs. Charles Boyd, town gossip and wife of the town banker, when she overhears slighting remarks concerning her mother. Mrs. Boyd, in retaliation, causes June's father to be discharged from his employment by Carter Reynolds, head of the Reynolds Mills, and also head of affairs at Olivet Church. Personal differences between Carter Reynolds and the Rev. George Graham cause the pastor to write a letter of resignation, which is stolen from Carter Reynolds' desk. Blame for the crime is placed upon Miss Denning, secretary to Carter Reynolds. Miss Denning is dismissed.

Alice Graham, sister of the pastor, and Stephen Spaulding, church organist, furnish some of the romantic interest in the story, along with June Evans and Ted Calder, Riverdale's leading young lawyer.

Dennis Blake, a newcomer into the story, is an engineer from Chicago. His

stated business in town is in the interests of the Reynolds Mills, but succeeding chapters of "No. 9 Elm Street" show how he further complicates the situation in Riverdale.

### RADIO SCHOOL OF THE BIBLE

Seven courses are being offered this fall by Radio School of the Bible. Beginning September 21, one will be heard each day at 3 P.M. from Monday to Friday: "The Romance of Biblical Archaeology," by William H. Lee Spratt; "The War Behind the War," by Wilbur M. Smith; "Bible Backgrounds and Prophetic Foregrounds," by Mrs. Arthur F. Tylee; "Studies in the Second Coming of Christ," by Wendell P. Loveless; "A Missionary Letter," by Kenneth S. Wuest. The Sunday school lessons, by Harold L. Lundquist, and "The Scarlet Highway," by Ralph E. Stewart, are heard at 10:30 A.M. on Tuesday and Friday.



Erling C. Olsen, of New York, and Mr. Loveless, director of WMBI, at Pinebrook Bible Conference.

### WMBI PROGRAMS

|  |            |   |            |
|--|------------|---|------------|
| Angelus Trio.....Sun.,                   | 6:00 P.M.  | Hymns for the Home.....weekdays,                      | 2:45 P.M.  |
| Announcers' Sextet.....Tue.,             | 11:00 A.M. | Hymns from the Chapel, Tue., Th., Sat.,               | 8:15 A.M.  |
| Around the Mediterranean.....M.,         | 4:45 P.M.  | Hymn Sing.....weekdays,                               | 12:15 P.M. |
| Birthday Anniversary Program.....Th.,    | 3:30 P.M.  | Hymns You Love to Sing.....W.,                        | 3:30 P.M.  |
| Bread of Life.....M. to F.,              | 9:00 A.M.  | Institute Chapel Service.....M.,                      | 8:15 A.M.  |
| Chapel Quartet.....Th.,                  | 11:15 A.M. | Keyboard Club.....Sat.,                               | 12:30 P.M. |
| Cheer Up!.....Tue.,                      | 9:30 A.M.  | Keyboard Harmonies.....Tue.,                          | 4:45 P.M.  |
| Child Evangelism Fellowship.....W.,      | 11:00 A.M. | KYB Club.....Sat.,                                    | 10:30 A.M. |
| Chorus Time.....W.,                      | 11:15 A.M. | Lest We Forget.....Sat.,                              | 2:30 P.M.  |
| Classic Miniatures.....Sun.,             | 10:00 A.M. | Let's Praise Him.....Sun.,                            | 8:00 A.M.  |
| Community Salute.....M., W., F.,         | 9:30 A.M.  | Living Water.....weekdays                             | 1:00 P.M.  |
| Continued Story Reading.....Tue., to F., | 11:30 A.M. | Lutheran Hour.....Sun.,                               | 3:30 P.M.  |
| Dairy Drama.....M.,                      | 12:30 P.M. | Mall Bag.....Sat.,                                    | 7:45 P.M.  |
| Defense Program.....Sat.,                | 9:45 A.M.  | Meditation.....weekdays,                              | 7:45 P.M.  |
| Dr. Quiz.....M.,                         | 4:00 P.M.  | Melody Time.....Tue.,                                 | 3:30 P.M.  |
| Editor Speaks, The.....Sun.,             | 1:00 P.M.  | Memory Gems.....W., F.,                               | 8:15 A.M.  |
| Faculty Recital.....Th.,                 | 10:00 A.M. | Men's Voices in Song.....Sun.,                        | 9:00 A.M.  |
| Friday Morning Songsters.....F.,         | 11:00 A.M. | Miracles and Melodies.....Sun.,                       | 9:30 A.M.  |
| From a City Tower.....F.,                | 4:00 P.M.  | Morning Meditation.....Sun.,                          | 8:45 A.M.  |
| Gems of Melody.....weekdays,             | 5:30 P.M.  | Morning Melodies.....weekdays,                        | 8:30 A.M.  |
| Girls' Glee Club.....Tue., Th., Sat.,    | 5:15 P.M.  | Morning Worship.....weekdays,                         | 7:00 A.M.  |
| Golden Nuggets.....Tue.,                 | 3:45 P.M.  | Music.....F.,   | 3:45 P.M.  |
| Good Reading.....Tue.,                   | 12:30 P.M. | Music and Meditation.....Tue.,                        | 4:00 P.M.  |
| Gospel in Print.....M.,                  | 3:45 P.M.  | Music Appreciation.....Sat.,                          | 4:00 P.M.  |
| Gospel Music.....weekdays,               | 2:00 P.M.  | Music of the Masters.....Sun.,                        | 2:30 P.M.  |
| Grace Notes.....Sun.,                    | 8:30 A.M.  | Musical Meditation.....W.,                            | 3:45 P.M.  |
| Haven of Rest.....M., W., F.,            | 5:00 P.M.  | Musical Notebook.....F.,                              | 4:45 P.M.  |
| Hebrew Christian Broadcast.....F.,       | 4:30 P.M.  | Neighborhood Call.....Sat.,                           | 4:45 P.M.  |
| Home Hour.....W.,                        | 10:30 A.M. | News Summary.....weekdays, 6:00, 8:00 A.M., 12:00 M., | 6:00 P.M.  |

|   |            |
|---|------------|
| No. 9 Elm Street.....   | 5:00 P.M.  |
| M., W., F., 10:15 A.M., Tue., Th., Sat.,                                  | 5:00 P.M.  |
| Novachord.....M., W., F.,   | 10:00 A.M. |
| Odz-n-Enz.....Th.,  | 12:00 P.M. |
| Old-Fashioned Revival Hour.....Sun.,                                      | 5:00 P.M.  |
| Old Testament Stories.....Sat.,   | 9:00 A.M.  |
| Organ—Tue., W., Th., F., Sat., 7:30 A.M.; M., 7:45 A.M.; Th., 11:00 A.M.; |            |
| M., Tue., Th.,  | 12:45 P.M. |
| Organ Moods.....Tue., Sat.,   | 10:00 A.M. |
| Organ Prelude.....Sun.,   | 10:45 A.M. |
| Organ Recital.....Sun., W., F.,   | 12:30 P.M. |
| Piano Classics.....M.,  | 3:30 P.M.  |
| Question Hour.....W.,   | 4:00 P.M.  |
| Radio School of the Bible, M., Tue., W., Th., 3:00 P.M.; F., 10:30 A.M.   |            |
| Rainbow Gospel Trio.....Sat.,   | 9:15 A.M.  |
| Religious News.....M. to F.,  | 2:30 P.M.  |
| Round Table.....Sun., 1:30 P.M.; Sat.,                                    | 3:30 P.M.  |
| Scandinavian Service.....Th.,   | 4:30 P.M.  |
| Shut-in Request Program.....M.,   | 10:30 A.M. |
| Sinfonietta.....weekdays,   | 1:30 P.M.  |
| Sketch in Dialogue.....Tue., Th.,   | 9:45 A.M.  |
| Solo Time.....Sun.,   | 9:45 A.M.  |
| Songalogue.....Sun.,  | 2:00 P.M.  |
| Songs of the Southland.....Sun.,  | 10:30 A.M. |
| Story Time for Boys and Girls.....W.,                                     | 4:30 P.M.  |
| Strings and Voices.....Sat.,  | 3:00 P.M.  |
| Student Auditions.....Sat.,   | 4:30 P.M.  |
| Sunday Morning Service.....Sun.,  | 11:00 A.M. |
| Sunday School Lesson.....Tue.,  | 10:30 A.M. |
| Sunrise Songs.....weekdays,   | 6:15 A.M.  |
| Teen-Age Bible Study.....Sat.,  | 9:30 A.M.  |
| The Three Strings.....Sun.,   | 1:15 P.M.  |
| Tract League.....Tue.,  | 4:30 P.M.  |
| Training for Service.....F.,  | 3:30 P.M.  |
| Voice of the Novachord.....Sun.,  | 1:45 P.M.  |
| World-Wide Missions.....Th.,  | 10:15 A.M. |
| Young People's Hour.....Sun.,   | 4:00 P.M.  |
| Your Church School.....Sat.,  | 11:30 A.M. |



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**CHRISTMAS CARDS.** Make biggest profits with America's finest 21-folder \$1 Christmas assortments. Also unexcelled Religious Scripture-Text cards, Etching, Birthday, Every Day and Gift Wrapping assortments. Personals. Samples on approval. Robinson Cards, Dept. 222A, Clinton, Mass.

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**SELL THE OUTSTANDING LINE OF CHRISTMAS** and Everyday Greeting Cards. Gift Wrappings, Calendars, etc. Largest and easiest selling line. Best profits. Write today. Better Greetings, Box 882, Wichita, Kans.

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**CHOIR GOWNS FOR HOLIDAYS. \$4.25 EACH.** Black Poplin, pleated academic style. Lindner, 425-M.B.—Seventh Ave., New York. Descriptive leaflet mailed.

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**WANTED: A MINISTERS IN EVERY LOCALITY** to sell our duplicator stencils, inks, typewriter ribbons, etc. Big discounts. Write for dealer's prices. Centype Manufacturing Co., Wichita, Kans.

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## FLORIST

**WM. LANGE—FLORIST—MEMBER FLORIST** Telegraph Delivery Association. Flowers telegraphed everywhere. 754 Fullerton Parkway, Chicago, Ill. Telephone Lincoln 1220-1221.

## FOLDERS

**REVIVAL FOLDERS—FIRST PAGE, YOUR AN-** nouncement—last three pages, a warm, undenominational gospel message. 200, \$2. Twelve sample messages. Ten cents. The Gospel Minister, Dept. 264A, Westfield, Ind.

## FOR SALE

**MY COLLECTION OF NEW TESTAMENTS AND** other Religious books, etc., from all over the World, including a Bible autographed by Moody and Sankey—can be seen by appointment only. Wm. F. Haas, 2523 N. Spaulding Ave., Chicago. 7 x 11 **PRINTING PRESS; 16" PAPER CUT-** ting machine; 40 cases type; religious cuts. Complete outfit. Ideal for home mission, church work. Reasonable price. Box 151 Sandstone, Minnesota.

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**RAISE FUNDS FOR YOUR ORGANIZATION** through successful Mile of Coins plan. Many other money raising projects. Write today for free samples. Woolverton Printing Co., Cedar Falls, Ia.

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**GOSPEL PAPER, 8 pages monthly,** that preaches "salvation by grace through faith, plus nothing." Fifty cents a year. **THE CLARION,** Fulton, Mississippi.

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